

47 F. AN 1622
Syn. 8.57.67
Ansvvere

made by Oliuer Car-
ter, Bachelor of Di-
uinitie:

Unto certaine Popish
Questions and De-
mandes.
Questions

I. Cor. II.

Be ye followers of me, euen as I am
of CHRIST.

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don, for George Bi-
shop, 1579.

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To
and
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To the right Honourable
 and his verie good Lorde, Henrie
Earle of Darbie, Lord Stanley and Strange,
 Lord of Man, and of the Isles adioy-
 ning, and Knight of the most no-
 ble Order of the Garter, Oliver Carter
 wisheth continuance of health,
 with increate of honor.



Considering
 (right Ho-
 nourable)
 the brittle
 and fraile
 state of
 mans life,
 beeing sub-
 iect not on-
 ly vnto manifold miseries by natu-
 rall inclinatio, but also in continual
 daunger and icopardie, through the
 assaultes of Sathan, & sinister practi-
 ses of his vngodly mebers: I thinke
 it the part of all the childre of God,
 so much the more to imploye all
 their trauell, both for the reclai-
 ming

The Epistle

ming of these decayed affections in
man, & also for the suppressing and
beating downe (by all meanes pos-
sible) all wicked & sinfull attempts,
whereby Gods glorie may be hin-
dered. And although I amongst
manie am most vnmeete, both for
want of knowledge, and lacke of
experience, to take anie such enter-
prise in hande: yet for satisfying the
expectation of a godlie learned
friend, as also for the comfort of
my poore neighbours, (whome I
perceiue to bee ouer much seduced
(the more it is to bee lamented) by
these and such like Popish deuises:
and thereby not so willing to yeeld
their dutifull and loyall submission
to God and to their most Noble,
vertuous, and godlie Soueraigne)
as most especiallie for the aduance-
ment of Gods honour and increase
of Christs kingdome. If his hea-
uেন্ৰীse wisdome thinke good, to
worke

Dedicatorie.

worke by such simple meanes: I
haue thought good (at the least) to
bestowe my labour, referring the
successe thereof, wholie and onelie
vnto God. I am giuen to vnder-
stande, and I do partlie know it for
trueth, that these Interrogations &
Questions (inuented by some pa-
pist) be secretlie spreadde abroad in
sundrie places. And albeit I doe
certainlie knowe, what great care
and paines godlie Magistrates for
their partes do take, to aduance and
extoll the true seruice and worship
of God, to further the free passage
of his most holie woord and Gos-
pell, to suppress the rage of such as
do obstinatelie and stubburnlie re-
sist the trueth: yet notwithstanding
there be not onelie close and secret
enimies, which wander abroad in
corners, seducing the simple by
wicked doctrine, sedicious & trai-
terous libells, and false tales, alie-
nating

The Epistle

nating their mindes by all meanes,
from true religion vnto superstition,
but also the rabble of the Romishe
merchantes with their making
wares, do so increase and multiply
that vnlesse redresse bee had
in time, I do feare least great inconvenience
and mischiete will ensue thereof.
For partlie by these Popish
whisperers, and partlie for lacke of
true and faithfull Teachers, ship-
wracke is made of the Gospell of
Christ. I do not wishe their punishment,
but desire their reformation:
for my conscience beareth me witness,
howe earnestlie for my part,
I haue laboured to reduce them,
where I haue had charge, from the
grosse errors in exercising that
small talent, which GOD of his
goodnesse hath bestowed vpon me,
and what inward loue I doe beare
vnto them, if I were able to doe
them good. Neuerthelesse, I can
not

Dedicatorie.

not but lament their miserable state,
perceiuing in the such a readinesse
to imbrace euerie fonde idola-
trous tradition inuented by man, to
accept the aduise and counsell of e-
uerie ignorāt, & lurking rebellious
priest, to persist in their old doating
customs, and heathenish ceremo-
nies: and such slacknesse, or rather
dulnesse, to receiue the vndoubted
trueth of Gods most holie worde,
whiche is the verie pathwaye to
Christes eternal kingdome, and the
power of God vnto saluation to all
that belecue. But it is not my pur-
pose to make anie long discourse of
these matters: Onlie I beseech your
Honor to pardon my bolde en-
terprise, in presenting this litle An-
swere vnto you, and to accept my
good will herein, in good part. So
you shall not onelie incourage me,
(if the like occasion bee offered) to
take greater paynes hereafter: but

also

The Epistle.

also binde mee daily to pray vnto
GOD for your Honor, that all
your actions may tende to the ho-
nour and glorie of GOD, and to
the discharging of that office and
function, which God hath called
you vnto: which God graunt, for
his mercie sake: To whom bee all
prayse, dominion, and power, now
and for euer,

Your Honors

Oliner Carter.



To the Papist, which
made this offer and
challenge.



Heras you may seme
vnto the simple, and
vnlearned, in this
your offer which you
haue spred abroade
in sundrie places, to
haue made a bold &
large challenge, for the proofof your
Romish church, and in defence of your
relligion: yet it is night no longer, then
vntill the day doeth spring, for light ex-
pelleth darkenesse. Though golde be of
all metalles most precious, though the
Diamond, Saphyr, and Margarite, bee
stones of great value and price, yet truth
passeth and surmounteth all these, and
carieth away the bell without compari-
son. Things which often seme preci-
ous, & haue a resemblance and shew of
goodnesse, may be but cousterfeite, and
faultie, and haue neede of the touch-
stone, or furnace: neuerthelesse the
veritie and truth canne not dissemble,

To the Papist, which

she can not glosse, she putteth on no vizard, nor vseth anie colouring. And albeit falsehood may oftentimes blinde the trueth, as an harlot may appeare in apparell to bee an honest matron, and theese beare the countenance of a true man, and the diuell chaunge him selfe into the shape of an Angell of light: yet in continuance of time, golde wilbe seuered from drosse, the darnell from the fine wheate, and trueth from falsehood.

I. Sam. 5. 3.

For trueth is great, and preuaileth. *Dagon* is not able to stand before the Arke of the Lorde. But for that you affirme the trueth to be on your side, and wee perswade our selues in like manner, that we holde the trueth, let vs not bee our owne iudges, but obserue that order & rule, set downe by our Sauour Christ, for the triall of these controuersies.

Io. 5. 39.

Christ Iesus biddeth vs, *to searche the Scriptures, for there is life everlasting, and they are they, which testifie of him, which is the trueth it selfe.* And againe, he prayeth his father, *to sanctifie in the trueth those whom hee had chosen, in renning their mindes with his beauenlie light, that they*

Io. 17. 17.

might

made this challenge.

might seeke his will set forth in his wordes
which worde (saith hee) is the truth.

This is that word, against which wee may Gal. 1.8.
not heare an Angell, though he come from

heauen, as the Apostle saith. Whiche

wordes the godlie father Chrysostome

expoundeth thus: Saint Paul saith not,

if they teache the contrarie, or if they o-

uerthrowe the whole Gospell: but hee

saith, If they preache anie little or small

thing besides the Gospell that ye haue

receiued, or if they loose, or shake down

anie thing whatsoeuer it be, accursed be

they. Saint *Augustin* saith: [If an Angel

from heauen preache vnto you anie o-

ther thing, than you haue receiued in

the scriptures of the Lawe, and of the

Gospell, accursed be he.] Whether you

haue receiued it by tradition, by succes-

sion, by Councell, or by your elders: Let

vs (I beseeche you) neither dallie with

God, nor dissemble with the worldet

Let vs neither bee led by selfe will, nor

be blinded by our owne affections: Let

no friend (be he neuer so deare vnto vs)

holde vs backe, nor anie remora, or stop

saye vs from seeking this truth vnfa-

nedlie,

Chrysost. in Epist.
ad Gallat. cap. I.

August. cont. lit.
Perilian. lib. 3.
cap. 6.

To the Papist, which

nedlie where it is to be found: wee haue
but a short race to runne in, our iourney
draweth to an ende: we haue a great ac-
compt to make, euen before the great
iudge, who knoweth al secretes: the day
approcheth, which wil be gloming, fear-
full, and terrible, except we present our
selues before him, with a cleare consci-
ence, & haue on our marriage garment.
Therefore tender your owne saluation,
seeke the glorie of GOD, come out of
*Sodom with Lot, looke not backe with
Lottes wife, least you perish. Nowe is the
accepted time, nowe is the day of saluation:*
nowe doeth God offer his graces vnto
you, if you will embrace the same. It is
lamentable, that you shoulde separate
your selfe from GOD, *si the bee hath
no pleasure in the death of a sinner, but
rather that hee shoulde repent and a-
mende.* Call to remembrance euen
the principall pointes of your Romish
religion, and you shall see, howe weake
a foundation it is to builde vppon.
You seeke to bee iustified, not by faith
in the mercies of GOD offered in
Christ Iesus, but by your owne workes,
and

Deut. 19. 16.

2. Cor. 6. 2.

Ezech. 33. 11.

made this challenge.

and your meritorious deedes, and thereby you vtterlie reiecte the death and passion of Iesus Christ. For if anie thing had beene in man, whereby hee could haue satisfied the wrath of God, and haue attained perfect reconciliation with GOD, what shoulde Christ neede to haue taken vpon him our nature, and to haue suffred such grieuous torments for our sinnes? Nay rather you ought to say, that seeing mankind was destitute of all hope of saluation, seeing that man was by nature the childe of wrath, not able to deserue the least of Gods mercies, being adiudged to hell fire, except hee could fulfill the Lawe, which was impossible for him to do, Satan being the accuser, and God the iust iudge, man had bene altogether remedlesse, vnlesse Iesus Christ had wrought his redemption, & in his own body had sustained that punishment, whiche was due vnto man for sinne. You say, That our sins are forgiven vs, & that we are delivered from the same, not onely by the Popes pardons, whom you cal God in earth, but also by hallo water, made by your owne brayne.

To the Papist, which

Aug. Serenhus in
lib. Num. cap. 19

Platina

Isai 53. 5.

Mat. I. 29.

Mat. 4. 12.

1. Joh. I. 7.

As one of your principall Doctours
saith, [It is no vaine inuention (saith
he) that we hallowe water with salt and
prayers, that by the sprinkling thereof,
our sinnes may bee forgiven.] And so
saith *Platina*, [That Alexander the first
Pope of that name, ordeined water
mixt with salt, to be hallowed, and to be
kept in churches and priuate houses, to
chase away diuels and euill spirites, not
onely out of houses, where they dwell,
but also out of the heartes of the faith-
full.] Marke (I pray you) howe con-
trarie the doctrine of your Church of
Rome is to the vndouted word of god.
Esai the Prophet, speaking of Christ,
doeth say, that hee was wounded for our
sinnes, he was broken for our iniquities, the
chastisement of our peace was laid upon him,
and by his stripes we are healed. So *S. Iohn*
saith, Behold the Lambe of God, that ta-
keth away the sinnes of the world. *S. Peter*
also saith, That there is saluation in none
other: for among men there is giuen none o-
ther name vnder heauen, whereby we must
be saved. Likewise *Saint Iohn* saith, That
the blood of Iesus Christ doeth purge vs
from

made this challenge.

from all sinne. So that by these testimonies of the holy Ghost, it euidentlie appeareth, that neither pardon, nor holie water, neither anie other deuise of man, is able to procure the forgiuenesse of our finnes at the hands of God, but onlie Iesus Christ, being a faithfull witnesse, the first begotten of the dead, and Prince of the kings of the earth; who hath loved vs, & washed vs from our finnes, in his own blood. Apoc. I. 5.
You say, that the Masse is a propitiatorie sacrifice for the quicke and the dead, & yet Saint Iohn saith, that Iesus Christ is the propiciation for the finnes of the whole world, that is, of all those that beleeeue. 1. Ioh. 2. 1.
Christ by one sacrifice of him selfe once offered, hath made perfect for euer, those that be sanctified. Heb. 10. 14.
There is no mention made of your Masse, either in the olde, or new Testament, and it being compared with the institution of our Sauour Christ in his last supper (which Saint Paule doth call, the communion of the bodie and blood of Christ) they differ as much as blacke and white: light and darknesse: heauen and hell. You affirme, that the soules of such as haue not made full satisfaction

To the Papist, which

for their sinnes here in this life, do after
their death, goe into Purgatorie fire,
as you call it, a place (by the iudgement
of your owne writers) of as great tor-
ments, as hell fire it selfe, and no diffi-
rence betwixt them, but that the one
endureth for a time, and the other for
euer. And in that fire the fillic soules
must remaine vntill they bee deliuered
from thence by your trentals of Masses,
but for euerie Trentall, your Priest must
haue x.s. so that the poore which haue
no siluer to giue, must lie still: for no
pennie, no *Pater noster*. Marke now,
howe this doctrine agreeth with the
doctrine of Christ, and of the Apostles.
Christ saith, *He that belerueth in me hath*
life euermlasting, and shal neuer see death, but
shal passe from death vnto life. Hee saith
not, He shall go when hee is dead, vnto
purgatorie. The Euangelist saith, *Blessed*
are those that die in the Lord, for fro hence-
forth (saith the holie Spirit) they rest from
their labours. If they be in rest, then not
in Purgatorie: For there is litle rest
or ease, by your owne confession. And
for that you blinde the worlde, in per-

swa-

Ioh. 5. 24.

Apoc. 14. 13.

made this challenge.

trading them, that some men are able
to make full satisfaction for their sinnes in
this life: It is a perillous, and a most
daungerous doctrine, and doeth make
the satisfaction of Christ, of no force.
Compare this your assertion with the
worde of God, and you shall see, howe
contrarie it is. The Apostle Paule saith,
*What God hath made Christ vnto vs, wise-
dome, righteousness, sanctification, and
redemption.* The theefe that had no
time to make satisfaction, was pertaker
of the righteousness of Christ, vnto
whom Christ saide not, Thou shalt goe
into Purgatorie, but *thou shalt bee with
mee this day in Paradise.* Lazarus who
was in the same case, was not carried
into Purgatorie, but *into Abrahams bo-
some.* What shall I speake of your inuo-
cating or calling on Sainctes: of your
prayers for the dead: of the authoritie
of your Church of Rome: of your pray-
ers, and seruice in an vnknownen tongue:
of your crouching before idolles: of
the placing of the saide idolls in your
Churches: of your worshippe done vn-
to them: of your pilgrimages: of the
Supre

1. Cor. I. 30.

Luke 23. 44.

Luke 16. 22.

To the Papist, which

supremacie of your holie father the Pope, of your vnwritten verities, and of all the rabble of your ceremonies, ordinances, and traditions, whiche haue no warrant of Gods worde, in whiche you repose saluation, and by whiche you greatlie deceiue Gods people. Will not the Lorde call you to an accompt, for abusing and deceiuing thus his people, in giuing them darnell and chaffe for wheate, in feeding them with your owne inuentions, without anie warrant or authoritie of Gods worde? Hath not GOD set downe a platforme in his holie Scriptures howe hee wil be worshipped and serued, commaunding, That you shall neither adde, nor diminish, *turne either to the right hande, nor to the lefte, but syncerelie to walke in the wayes of the Lorde.* And hath threatened moreouer, *That if anie man shall adde vnto the things whiche bee written, GOD shall adde vnto him, the plagues that bee written: And if anie man shall diminish from the wordes of GOD, his part shall be taken awaie out of the booke of life:* But either sufficient is spoken,

Deut. 5. 32.

Apoca. 22. 18.

or

made this challenge.

er inough will not serue. Onelie this
thing I require of you, that you will
not take in ill parte, whatsoeuer I
haue written: the Lorde is my wit-
nesse, that I haue not beene mooued
hereto, either of malice, or of vaine
glorie: neither haue I written or set
downe anie doctrine, but onelie that,
which in my conscience (as I shall an-
swere at the dreadfull daye of iudge-
ment) I am perswaded to bee the verie
truth. If you thinke, that I haue not
fullie & absolutely answered your Inter-
rogations and Demaundes, which you
haue set downe so diffusedlie, and out
of order, repeating some one thing
often, and in heaping one vppon an-
other, without anie reason or iudge-
ment, in charging vs, and laying those
heresies to our charge, whiche wee are
so farre from mainteining of them, as
that wee do vtterlie abhorre, detest, yea,
& flatlie condemne them. I would haue
you to note and plainlie sette downe, in
what thinges I haue failed, or what
thinges I haue omitted, or in what you
bee not fullie resolved, and I not to
haue

To the Papist, which

hane sufficientlie answered you. For I
am most willing, according to that
small talent and gift, whiche God hath
of his goodnesse bestowed vpon mee,
to imploye my trauell, and spende my
time in this kinde of exercise. Let vs
ioyne together in building God his
Church, for that manie soules bee in
daunger by reason of controuersies and
contentions whiche bee betwixt vs, in
that they halte, as they did in the time
of *Elias* the Prophete, betwixt two o-
pinions, doubting what way were best
to take. Let vs seeke to aduaunce Gods
worshippe, which is spirituall, and must
bee done in spirit and truth. **G O D**
is dishonoured, either when wee wor-
shippe anie other then him alone, gi-
uing his honor to anie other creature,
or when wee giue him not that honor,
whiche hee requireth of vs in his sacred
and holie worde, or worshippe him o-
therwise than hee appointeth.

The Lord graunt you a penitent hart,
indue you with true and perfect know-
ledge, that you may seeke the sauing of
your owne soule, the profane of Gods

Church

make this charge:

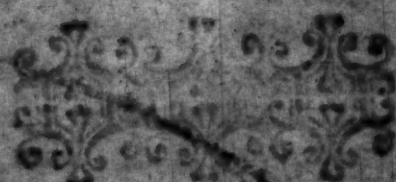
Church and Congregation, and the ad-
vancement of his kingdome, that
with one heart, and one minde, wee
may worshippe and serue GOD the
Father, and his Sonne Iesus Christ, in
spirit and truth: To whom with the
holie Spirit, three persons, and
one innisible, and immor-
tall God, be all glo-
rie, now and
euer.



The Lord grant you a penitencie hart
in due season, and perfect know-
ledge, that you may seeke the saving of
your owne soules, the pleasure of God
Church

Church and Congregation and the
independent of his kingdom, that
in one heart and one mind, we
worship and love God the
Father and his Son Jesus Christ in
the Holy Spirit and in communion with
one another and in the
one invisible and immortal

all God, be all glo
rie now and
ever.



Anthonic Gilbie, vnto the Reader.



THE miserable Iewes and
proud Papistes are both a-
like deceiued, by these and
such like carnal cogitations,
as appeares in these popish
questions: The Iewes will

haue an earthlie Messias, to whom all
shalbe in subiection corporallis & vi-
sibill, or else they wil haue none: The Papists
will haue an earthlie church & visibill king-
dome of the same Messias, to the which al nas
shalbe subiect or else they wil haue none.
So a poore Christ and his persecuted church
is despised of both twaine. The Iewes will
haue of this poore Nazarite for their king:
The papists will not haue his contemptible
church to be their church. The Papists boast
of their antiquitie and succession: but the
Iewes (if that wold serue) haue better cause
to boast of both: for their antiquitie is farre
greater by manie hundred yeres, & their suc-
cession is allowed in the scriptures: but the
Iewes is successor in nothing, save in that
he deriued his maister, or when as hee
was Christ cannall & worldlie counsell, not

To the Reader.

to suffer, but so spare him selfe. Otherway
he succeedeth not Peter (I say) neither
place nor in doctrine, neither in forme of go
uernemēt, nor in maner of lining, so that
popish church canne in no wise bee the true
church of Christ, as may easilie bee proued.
The papistes talke of Fathers, and of co
sens, but what is that without the warra
of Gods word? The papistes will not be of
contemptible church, they say, that is despi
sed in the world: Christ saith that his church
must be so: They shall deliuer you vp
be afflicted, and shall kill you, and ye
shalbe hated of al nations for my name
sake. Againe he saith, If the worlde ha
you, knowe that it hated mee before
hated you: if ye were of the worlde, the
world would loue his own, but becau
you are not of the world, but I haue ch
sen you out of the world, therefore the
world hateth you. Remember the word
that I said vnto you, The seruant is not
greater then his maister: If they ha
persecuted me, they will persecute you
also. These things haue I said vnto you
that you should not bee offended: The
shall excommunicate you: yea the time
will come, that whosoener killeth you

Mat. 24. 9.

John 15. 18.

John 16. 1.

To the Reader.

I thinke that he doeth God seruice,
this is the state of the true church here
on earth: whereby it is euident, that the
the Romishe Synagogue is not the true
church, seeing it is so, loned and honored in
the worlde. Christ the head of the true
church, went up into heauen by manifold
afflictions: his members the Prophetes and
Apostles entred by the same doore of afflic-
tions, not by the windowe of promotions,
and holie Paule affirmeth, That whosoe-
uer will liue godlie in Christ Iesus, must
suffer persecutions, That our faith being
tried like golde in the furnace (as Peter
saith) might be found precious. There- I. Pe. I. 7.
Christ and his Apostles are poore in
this world, and like seruants ready to serue
where: the Pope and his Prelates like world-
ly Princes, rich, wealthie, and lordlie: Christ
and his, humble and lowlie: the Pope & his,
proude, pompeous and haughty: Christ & his
payed tribute to Caesar, the Pope & his take
Peter pence and other payments fro Princes
and nations: Christ and his suffered humble
afflictions under Princes, the Pope warreth
against Princes, treadeth on their neckes, &
compels them to kisse his pantaphles, and to
kneele his stirrups, like a Lucifer and childe of
pride.

To the Reader.

pride: Christ and his went about continually preaching the Gospel: the Pope is carried about upon mens shoulders, to shewe his pride, and he and his laborer continually suppress the Gospel. Beholde how the Pope and his Prelates are in all things contrarie to Christ, so that it is in vaine to settle our faith upon them, or to count them the catholike church. As for their vniuersal cōsent, whereof they boast so much, what is it, but as they themselues are blind, so must all their priests needs lead a blind people in a blind way, consenting together in this, that they know nothing of God, neither will learne any thing: & therefore babble they at their church seruice in that tongue that they do not understand, least the people should heare the word of God in their known tongue, understand it and beleene it. Thus are they like a sort of blind men, who may easilie consent together, that they see nothing. And I would to God that they would confesse, that they see nothing for then their sinne were pardonable: but nowe they say they see with the old Pharisees, therefore their sinne remaineth. The Papistes consent (wee graunt) but against the truth, not in the truth. They consent

To the Reader.

the Iewes and Turkes consent to walke
the blindenesse of their owne heartes.
they speake not according to the woorde
G O D: therefore there is no light in EL.8.20.
them saith the Prophet Esaïas. And as
Jeremie the Prophete testifieth, and saith, Ierem.8.9.
that they haue reiected the worde of
the Lorde, and what wisdom canne
be in them? They knowe not God, and who
can knowe, that all trueth must be
taught by his holie worde? They are blinde
and knowe not G O D, and in this point are
worse then either Turkes or Iewes, that
doe (contrarie to his worde) worshipspe
and serue God in Images and idolls. They
knowe not G O D, that dare accompt him
either not perfectlie iust, or not perfectlie
mercifull. These blinde Papistes say, that
G O D wil be satisfied and pleased with hu-
mane iustice and satisfactions, whiche the
Prophete Esaïe doeth call menstruouse
cloudes: so take they from God his per-
fect iustice, and for his mercie they say, that
he onelie supplieth that whiche wanteth in
mans merites. What a patching is this of
iustice, of mercie, and merites? Againe, they
say, that G O D hath not set downe in his
Scriptures, a perfect rule to all good works,
but

To the Reader.

but that they must add thereto their denises
of seruing and honoring God, which neuer
came in his remembrance, neither were e-
uer mentioned in his holie word, wherein they
must either make God not perfect in wise-
dome, but ignorant of such things, or not
perfect in loue, that would not declare such
necessarie pointes vnto vs: and so by their do-
ctrine his infinit wisdom, and infinit loue is
denied: whereby in effect they doe denie him
to be God. Againe, these poore blind papistes
know not Christ, nor the scriptures, whe they
make him a body infinit, that may be in many
places in heauen & in earth, and in ten thou-
sand places at once: where the scriptures do
plainlie teach vs, That he would not take
the nature of Angels, but our humaine
nature, and became like vs in all thinges
(sinne only excepted:) and that the hea-
uens must containe him, vntill the time
that all things be restored. They know not
Christ to be the onlie Mediatour of interces-
sion and redemption, the onlie Priest that
prayeth and sacrificeth for sinnes, our onlie
King and Prophet: for they teach the cleane
contrarie. They knowledge none of these of-
fices of Christ, to belög to him alone, but giue
the power thereof to other creatures. There-

fore

To the Reader.

There are they but onely by name Christians,
how may we safely ioyne to such a church?
Thirdly, they knowe not the holy Ghost to be
the only satisfier and certifier of the consci-
ences: they haue so manie other satisfactions
and certificates of their owne deuises, and so
denie, that a man can be certaine of his sal-
uation by the spirit of God. They knowe not
that the whole Scripture is giuen by the
spirit of God, & is profitable to teach, 2. Tim. 3. 16.
to improue, to correct, to instruct, in
righteousnesse, that the mā of God may
be made perfect to all good works: But
being led with a contrarie spirit, eue the
spirit of error (as Paule saith) they doe 1. Tim. 4. 3.
teach the doctrine of diuels: forbidding
meates, and forbidding to marrie. Thus
the papistes in their doctrine, erring in the
principal articles of our Christian faith, as
also in their other commaundements cannot
be the true Catholike church. As for their
outward forme of gouernement whereupon
they do so much boast, let all men consider
what it is: They neither haue the names nor
the offices, nor the discipline appointed by
Christe and his Apostles, or practised in the
primatiue Church. Christe our sauour com-
maunded his twelue Apostles to publish the
Gospell

To the Reader.

Gospell, the which these men labour to suppress. As for their discipline and gouernement in their courtes, it is not to suppress sinne: but by feeding vppon the sinnes of the people, to make them selues fat and riche. They call their Courtes spirituall, but they be carnall, earthlie, and diuclish. Their suspensions, excommunications, and absoluti-
ons for monie. Their dispensations for marriage & quarter sermons, are all for monie. All finnes in that court may be bought and sold for monie. What haue they now to boast of, when they neither haue the right order of gouernement, neither retein the right offices & functions, nor so much as the names allowed in the scriptures? As for vs whom they accompt so cōtemptible, we confirme the antiquitie and succession of the church from Christ & his Apostles because we teach the selfe same doctrine and none other, but that which we receiued of them, & which is written in the old and newe Testaments. This is the succession which God him selfe promised to remaine for euer. My words which I haue put in thy mouth, shall not depart out of thy lippes, nor out of the mouth of thy seede for euer, saith the Lord: so that wee may iustly ap-
proue

To the Reader.

Prone our succession in the word and the sacraments, which are the chief markes of the church. Neither use we as they do anie more sacraments then Christ him selfe ordeined. As for the names of our officers, we call them the ministers of Christ, or like names, according to the scriptures: and they do the offices appointed by our Saviour Christ and his Apostles. And we use, when we may, & do require alwayes that discipline, that our master Christ taught, & his Apostles practised: to wit, first brotherlie admonition in private, then before some others, afterwards, if there be no repentance, to tell the church, last of all, if the offender doe remaine obstinate, to excommunicate from the sacraments. Loe in fewe wordes the names, the offices, and our church government we use, all grounded upon Gods holy word, & not upon the phantasies of men, as yours is. O ye Papistes, repent therfore, & imagine no more such matters & subtile questions, least your shame be more & more discovered, as in this answer to your questions, wil appeare. God graunt you eyes to see it & hearts to repent. Where you demand quest. 1. what church it was that converted the churches & nations to the faith? you seeme to annswere your owne objections

Ma. 18. 19

18. 19

for

To the Reader.

For you say, that that Church was Christes
Apostles, and a few more, who by their prea-
chings and others, planted Christian religi-
on, &c. In the which saying you doe well agree
with the Apostle Paule, who saith to the Col-
lossians, That euen in his time the Gospel
was fruitfull in all the worlde. Nowe you
know, that your gorgeous Synagogue of Rome
had not then receiued this gospel, but did per-
secute many yeres after. So shew it was the
poore persecuted church, that brought the
Gospel into Antioch, into Rome, or wher-
soeuer it was yet truelie planted upon the
earth. Again where you demand, quest. 2.
what church hath had the custodie of the
Scriptures, and most safelie hath preserved
them? The Iewes would most easilie answer
the papistes, that it is theire church; For the
Iewes haue kept them so warilie, so manie as
were before Christes coming, that they durst
not alter anie letter or title: But if there seem-
ed some cause of alteration by the order of
the oration rules, as sometimes there did both
in the ancient writings, & old printers, there
was a cipher set downe, to cause men to con-
sider it, but no man amongst them was so bold
as to alter anie one letter. Such was Gods
great providence towards us, that the same

To the Reader.

Ministers of Christian religion should bee the
keepers & preservers of those bookes, where-
upon our christian religion is grounded: so
that we should always be able (by divine pro-
vidence) to confute both the Jewes and the
Papistes, by the same bookes, which by divine
power have bin preserved. The Jewes more
carefully and religiously, & the papists through
corrupting some places for their purpose, yet
never permitted so far to corrupt the scrip-
tures, but that all their errors may easily be
confuted by some of those textes, that they re-
mained. Where you demaund, quest. 3. why be-
lieve ye our church, telling you this to bee
Gods word and booke, and wil not credit her,
alleging it to be the true and undoubted
word of Gods booke? The Iewe might aske
the same and us also this question: but wee that
have heard Christ him selfe speake in his
church, and living in our heartes by his holy Spi-
rit, doe answere both Jewes and papists, as the
disciples did the woman, that brought
them the first tidings of Christ: Nowe wee
believe (say they) not because of thy say-
ings, for we have heard him our selves,
and know that this in deed is the Christ
and Saviour of the world: wee believe
him because of his owne word. This is
true.

To the Reader,

true, faith onely to depend upon the word of
God, and neuer upon the interpretation of
the Iewe, or Papist, or any mans else, further
then he can manifest his sense by some ma-
nifest place of the selfe same word. The 4. &
5. quest. may easilie be answered, by that
which is already written. Againe, where
you demand tauntinglie, O Papistes, where
our principal pastour doth sit in iudgement,
quest. 6. we answered, that he alwayes hath
don so, he now siteth in the heauens, & doth
pronounce sentence against that Antichrist
of yours, who doeth sit as God in the temple
of God upon earth, and he will shortly come
to take a straight accompte of all inferiour
pastours, who are fellow elders and fellow pa-
stours, as Peter affirmeth, And vpon the
earth he hath made some Prophets, some
Apostles, some Euangelistes, some Pa-
stours, some Doctours, or Teachers, as
Paule saith: but no Popes, no principall Pa-
stours, to put him selfe forth of that high of-
fice. The which office, if it had bene so ne-
cessarie vpon earth, as your papistes do make
it, neither would Christ him selfe, neither
all his Apostles utterlie haue forgotten it.
As for the place that you continually de-

1. Pet. 5. 1.

Eph. 4. 11.

To the Reader,

Where shall we seeke this, where shall we finde this? Your Question is to small purpose, for our maister Christ warneth, that in these latter dayes, there should be such, as should say, Loe, here is Christ, loe, there is Christ, as it were binde Christ, and the grace of his spirituall power to a certaine place: but he saith, beleeue them not. The church, the vineyard of the Lorde, and the true religion is neuer bound to place, but as the people of anie place growne in open contempt, the Lorde hath taken away the Vineard of his church from the euil husbandmen, and giuen it to another people, that would yeelde better fruites. So was the place remoued from Ierusalem, which had so manie promises, to Rome, to Epheſus, to the Galatians, Corinthians, Theſſalonians, and to sundrie places of the earth besides, whereſoeuer there were fewe or manie gathered in the name of Christ: Christ was among them, Christ was their principall pastour, whose voyce they would heare, and thereby were Ioh. 10. 1. he come to his ſheepe: So became they his church and people, though it were but as one household or familie.

So

To the Reader.

So became they his sheepe, and he their Pa-
stor and principall shepheard and Archpa-
stor, though in all congregations he had his
undershepheard alwayes, who fed the sheepe
and fought for the lambs against the wolues.
And both these churches and pastours were
manytimes knowne to the true children
of the church, when they were unknowen
to the wicked world. For the children of God
who are called the children of wisdom, do
alwayes take hold of the heauenlie wisdom
and haue that marke to knowe one another
and rest upon Gods word, without any respect
of person or place, or any earthly thing:
the families of Noah, Abraham, Lot, Is-
aac, Iacob, &c. hauing Gods word to re-
traunt them, cared not for all the world besides.
whereas all they that depende upon the or-
ward shewe of place or persons, haue fallen
continually from God, and so from the true
church, as both before Christ, at Christs com-
ming, and since Christs comming, it is mani-
fest in the Iewes, in the Samaritans, in the
Turkes and papistes, in Agar and Ismael,
all those, that challenge authoritie by the
ancientie and eldership, without Gods pro-
mise. Now, we contrariwise depending on
upon Gods word, are the children of promise.

To the Reader.

the manner of Isaac. But as thou, bee
was borne after the fleshe, persecuted
that was borne after the spirit: then so
now. Nevertheless, what saith the scriptur
Cast out the bond woman and her
Gal. 4. 30
e. Our mother church Sara, which
thomely the words of promise, formerly
barren, desolate, and forsaken in the
but God will not forget his promise:
therefore, we wil neither aske him of the
power of the time, nor of the meanes, how
will performe it: but knowing that hee
begotten his church by his worde, wee
trust also, that thereby he will nourishe it,
multiplye it, and preserve it for ever,
thall the world rage against it. And
where his worde soundeth, wee must
for his church. And because the Ro-
magnus hath cast away Gods holie
worshipping images and idols, and ge-
nerating from God, after her owne in-
vention, & hath rebelled against the worde
of the Lord, and despised the counsell of the
high: Therefore came the iust iudge-
ment of God vpon her, as it did vpon the
old church of old. Where the Lord saith
your iniquities are ye folde, and for
your transgressions is your mother for- Mat. 23. 31

Salomon

To the Reader.

Ch. 2. 2. 3. 4.

14. 2.

14. 2.

faken. *Against*: Pleade with your
ther pleade with her: for shee is not
wife, neither am I her husband: but
her take away her fornications, &c.
I make her like a wilderness, and
her for thirst, and I wil haue no pitie
on her children, for they are children
of fornication. *For, this is the iudgement*
that Remise harlot, which hath her dwelling
in that great citie, which ruleth over
the Kings of the earth: who hath made
the kings of the earth drunken with
the cuppe of her fornication: who is the
mother of whoredoms, and of all the
inhabitations of the earth: which is drunken
with the bloud of the Saintes, and with
the bloud of the martyrs of Christ, who with
tenne kings doeth fight against the
Lambe: But the Lambe shall overcome them,
they that be on his side, the chosen
faithful: for he is the king of kings,
and Lord of lords, To him be
all honour and glorie
for ever.

An answere vnto the
Papist, which made this
Offer, or Challenge.

Papist.



Christ did com-
mit, at his de-
parting hither,
the custodie
of that religion,
whiche he did
forge: the con-
uerfion of all
nations to the
beliefe in him,

the true church of God, which then stode
principally, and almost wholly, in the persons of
the Apostles and of a fewe more: that by their
teaching, and others afterwards of their
successors, the Christian religion might be pre-
ached in all nations, coastes, and corners of the
earth: Wherefore, I aske the Protestant,
the Church that was, which converted all
these countries, shall now be Christian, as the
Church of Christ: and let him shewe me what
his Church converted and people he
made in the earth, from Idolatry, or Gentili-
tie, or Iudaisme, to the true religion of
Christ.

An Answere to certaine

*Christ: or that this his faith was taught to a-
nie nations, in steede of true Christianitie: or
anie other Church, but the knowne Catho-
like Church to haue done this: And I re-
cant,*

Answer.

Mar. 16. 15.

TRue it is, that Christ did commit the
preaching of the Gospell vnto the A-
postles, and vnto a few moe, and gaue them
this commaundment: That they should go
vnto all the world, and preach the same
Gospel vnto al nations, who very pain-
fully executed their office, & conuerted
manie of sundrie countries, to the truth.
Nevertheless, suche was the rage of the
wicked Emperours & Tyrantes of that
time, that the doctrine of the Gospel, was
not vniuersally receiued, nor generally
taught, as it appeareth at large by the histo-
rie of the Acts of the Apostles: as by the as-
sembling of the Apostles in coznets, & by
their preaching in the night season, in pri-
uat houses: Yet we confesse, that the voice of
the Apostles was sounded abroad to al the
world, so that as Tertullian saith, the Par-
thians, the Medians, the Elamites, the
people of Mesopotamia, of Armenia, &c
and

Tertul. conf.
Iud. 20.

and many other nations, and prouinces known & vnknewen, haue receiued the Gospel of Christ, Saint Paule tooke com- Phil. 13.
fort, and reioyced in his imprisonment, for
that there were some, euen in Neros court,
that beganne to geue eare to the Gospell.
Of the same matter writeth Ensebius, that
the court of Valerian the Emperour was
now become the church of god: so he sai-
eth, because that some of his familie bele-
ued the truth, albeit the Emperour himself
was a tyrant. Euen in that sense it mighe
haue bene truelie saide, that the churche of
God was in king Achab his house, when 3. Reg. 18. 5.
wicked Iezabel his wife did most of all
persecute Goddes children, and when
Elias complained, that he onelie was left
alone, seeing that Obadiah gouernour of
Achabs house feared God, and fed an hun-
dred Prophetes, with the meate whiche
came from Iezabels table. But for bre-
uities sake, I will answere to youre que-
stion, which seemeth to consist on these two
poinces: First, What Church it was, which
conuerred all countries, that nowe be Chri-
stian to the faith of Christe: Secondarily,
whether the religion, or faith of the Prote-
stants, was euer taught to any nations

An Answere to certaine

in steede of true Christianitie. Whosoener shall diligently peruse the ecclesiasticall histories, or the bookes of the auncient Fathers of the church, they shall easily perceaue, with what difficultie Christianitie was embraced, sith that the name of Christ was so odious to the Emperour of Rome, (whose Empire was exceeding large) that whosoener professed himselfe to be a Christian, was tormented moste cruelly vnto death. So that it cannot bee proued, that manie nations or countries, were wholly christened, or receiued the gospel of Christ, but in secrete manner, vntill the time of Constantine the great, which was three hundred yeares after Christ, or thereabout. For before that time, whosoener sincerely preached the Gospell, hee was forthwith accused of sedicion, of preaching heresie, and of new & strange doctrine. They were charged commonly by the heathen, to bee adulterers against kinde, Hangnellers, Killers of children, Churchrobbers, most wicked, most hurtful, the enemies of man kinde, guiltie of all kinde of wickednesse. Enemies against the Goddes, against the Emperours, against the lawes, against good order, against nature it selfe, & what soeuer

sooner mischief happened, the Ethnikes
 impute it alwayes to the Christians.
 The cite of Athens, which had beene the
 fountaine of all knowledge, was become
 the linke of most horrible idolatrie: Where
 while preaching Christ, the Philosophers
 of the Epicures and Stoikes resisted him,
 he saide, what will this babler say? O.
 Others said, he seemeth to be a setter forth
 of strange Gods: Others saide, may we
 not know what this new doctrine, wher-
 of thou speakest, is? In such rage the Ethniks
 and Infidels continued against the Christi-
 ans, untill God of his mercie, raised up
 that worthy Emperour Constantine, who
 denounced mightely the Gospel, suppress-
 ed the enemies thereof, and gaue the truth
 free passage, throughout his dominion and
 Empire. In his time all nations were cal-
 led from Idolatrie, Gentilitie, and Juda-
 isme, & so continued manie hundred yeares,
 untill the Diuel was let loose, and supersti-
 tion invaded the church: so that, albeit
 the name of Christianitie remained after-
 wards under the Popes gouernement, yet
 Christs religion was abolished and aban-
 doned. It is faith in Iesus Christe, and
 the profession of true religion, whiche ma-

Act. 17. 18.

An Answere to certaine

keeth a Christian, and not the outward name, and therefore suche as were fallen away from Christ his Gospell, vnto the inventions of man, or suche as were couered onelie in name, not being instructed in true doctrine, were no more Christians then the shadowe of a man is a man, or picture, the thing which it doth represent so that it was, *Nomen sine re*, Christian name, and not in deede. By the Turke also both the name and profession of a Christian, was altogether vanquished. Thus much for this parte. You aske moreover whether the religion or faith of the Protestantes, was euer taught to anie nation in steede of true Christianitie. I beseeche you examine well the doctrine of the Protestants, and compare it with the doctrine of Christ, of the Apostles, of the primitive church, and with the religion set forth by the godlie writers, whiche wrote about the time of Constantine, or shortly after: And if you can proue, that we doe not in all pointes agree with the religion of Christ & of the apostles, as it is set down in the old and new Testament, (Choose what translation you will) or that we consent not in all thinges, concerning faith, and the substance

of the true doctrine, which the ancient fathers, as appeareth in their bookes (to witte erroures by them mainteined, onelie excepted) then wee will willingly yeelde unto you. As for example, I will note a few capiteall pointes of religion, because we will not wander in generalities.

First we confesse with them, one waye to be iustified and saved by, which is, by the free mercies of God, graunted vs by the onely death & passion of Christ our onely Lord and Saviour, and that saith is the onely meanes and instrument, to apprehend this our iustification and saluation. That Christ is our Mediator both of redemption, and intercession: that we ought to pray onely vnto God, not to aunte Saints departed, and that in the name of Christ, and not in the name of aunte Angell or Saint, whatsoeuer: To praye for those that be alieue, and not for those which be dead: That in the Loxes Supper, according to his institution, we doo spirituallly by faith, feed vpon the body of Christ, and that Sacrament truely and faithfully receiued, as the remembrance of the death and passion of Christ, is a spirituall foode and sustenance vnto our soules, and

An Answere to certaine

a pledge of eternall life to satisfie our consciences: We say further that Christ, his naturall body, fleshe blood and bone, is not in the Sacrament vnder the fourme of breade, it being onely in heauen, on the right hand of God, according to the articles of our faith, where in body he shall remaine, untill the day of iudgement, though Christ our Saviour, as he is God in his diuine nature, filleth all places, and is with his children, pouring daily the abundance of his graces vpon them: Lastly we say, that man hath no free will of himselfe, to doo anie good thing, no nor anie good thought, but that it is God, that worketh in vs both the will, and also the deede, according to his good pleasure, euery of his free grace. If you will either giue eare to the doctrine which we do preach, or peruse the booke which wee haue, and doe write, you shall see that the Protestantes, did neuer vary one ynch from these pointes of true religion, which I haue recited. But because you make mention of a knowne catholike Church, it becometh (for that an Harlot may haue the countenance of an honest woman) to distinguish betwixt the true church of God, & the counterfeit

perfect Church, and to shew howe they both
may be discerned, and knowne. Wee
must needes anouch with the holy spirit
of God, that the true Church of Christ, be-
ing the congregation and companie of
the faithfull dispersed ouer the face of the
whole earth, is discerned and knowen by
the word of God: For the true Sheepe
do heare the voice of their Pastor Christ.
Neither is there anie other signe or marke
to knowe the Church of God, sauing one-
ly the Scriptures of God, which are the
treasure of all truth. For the citie of the
Saintes, and household of God (as the A-
postle saith) is builded vpon the foundati-
on of the Apostles, and Prophets, Iesus
Christ himselte, being the chiefe Corner
stone. So then, that is the true Catholike
Church, consecrated a spirituall Temple
vnto God, which is guided and ruled by
the doctrine of the Apostles, and Prophets.
Therefore the Church of God is called the
Spouse of Christ, for that shee ought in al
things, to harken vnto the voyce of the
Bridegroom. In like manner, the church
is as a pillar, which the Lord God hath
set in the earth amongst men, therein so to
settle his truth, that all stormes and Tem-

John. 10. 3.

Ephes. 2. 20.

An Answere to certaine

pests, euen the gates of hell and all the
feruall powers fighting against it, yet
they not preuaile, because shee stayeth
selfe onely vppon the woord of God,
whereby stayeth others, and therefore a
ly father saith, The pillar and strength
the Church is the Gospel, and the
of lyfe. Likewise Saint Augustine, saith
ther be certain books of our Lord, vnto
the authoritie whereof, ech part agreeth
there let vs seeke for the Church, ther
let vs examine and try our matters. And
in the same Chapter, I will (saith he)
haue you to shew me the church, not by
the doctrines of men, but by the woord
of God. Saint Chrysostome saith, it can
not by any means be known, what is the
true church, but only by the scriptures,
what the counterfeite Church is, it appereth
by the promisses: truely euen that Church,
which consisteth onely in outwarde shewe,
challenging authoritie ouer the woord and
spirit of God, prescribing a rule of wor-
shipping of God, by her owne deuise, with-
out anie warrant of the woord of God:
which deuisech other meanes to be saued
by, then onely Christ: which feigneth that
her saith can neuer faile, notwithstanding
shee

X
Irene. lib. 3. cap.

II.

Aug. de Vinitate

Eccle. cap. 3.

X
Chrysostom in o.
pere imperfecto
hom. 44.

the neuer aspired vnto the true faith of
 Christ, but hath persecuted the same, kee-
 ping the sonne of righteousness, as vnder
 a veile or cloud, not suffering him to shine
 vpon simple mens mindes and hartes, by his
 holie Scriptures, which are the keyes of
 knowledge, the very power of God, to sal-
 uation, to as many as beleue. If we cannot
 vnderstand the scriptures, the fault is in vs,
 and not in them. As no man may cōdemne
 the brightnes of the sonne, because his eye
 is not able to sustaine the clearenes therof:
 so the hardnes of the misery, which we can
 not sometimes cōpasse, or perfectly vnder-
 stand, in the scriptures, ought not to take
 away frō vs the vse of the scriptures. Now
 seeing you depende much vpon the auncient
 doctours & fathers, I purpose, for the sa-
 tisfying of the reader, to knit by this dis-
 crepancy betwixt the church of God, and the
 counterfeite Synagogue of Satan, with
 these wordes of S. Augustine, Whether
 they haue the church or no, let the shew
 by the Canonickall bookes of the holy
 scriptures: we must knowe the Church of
 Christ, euen as we likewise know Christ,
 which is the head of the church in the ca-
 nonicall scriptures. And what can be more
 plain, then that which is spoken by the
 Euange-

Rom. I. 16.

Aug. de veritate.
 Eccle. cap. 16.

An Answere to certaine

1. Ioh. 4. 2.

Euangelist John, disseuering the true, to be
 Church from the false, the true Christian, from
 from hipocrites, and the faithful ministers, or in
 and preachers of the Gospell, from false
 prophets, and counterfeite teachers, in these maner
 fewe wordes: Hereby shall ye knowe the
 the spirit of God: euery spirit which confesseth
 fesseth, that Iesus Christ is come in the
 flesh, is of God: & euery spirit which confesseth
 fesseth not Iesus Christ to haue come into
 the flesh, is not of God: wherefore the same
 is not of God, which denieth either the diuine
 uine or humane nature of Christ, and the
 true uniting of them both, or derogateth the
 ny thing, from the office of Christ, beeing
 king, who onely hath all spirituall rule and
 authoritie committed vnto him, beeing
 Prophet, who onely is appointed, to deliuer
 uer vnto vs his fathers minde and will
 and to teach vs all truth, & being a Priest
 who hath offered a sweete smelling Sacrifice
 fice for vs vnto God the father, euen his
 owne body vpon the Crosse, once for all
 which onely Sacrifice is of force, and valua
 to purge, and cleanse the sinnes of all those
 that beleue. But who be they, which deny
 nie Christ in person or in office: euen that
 Church, that would haue Christ, as hee is
 man

then, to be in any other shape & fowme, then
 that, which he receiued of the virgin Ma-
 rie, in sundry places at one time, contrary
 to the nature of a true body: or affirmeth
 that mankinde lost through Adams fall and
 transgression, could be saued by any other
 means, then onely by Christ, whether it be
 by mans merits and works, or by the par-
 dons and indulgences of the Pope, or by
 any other deuile of man. Finally, that
 the Church which teacheth any other media-
 tion betwixt God and man, either of re-
 demption, or intercession, then onely Christ,
 the same Church denieth Christ to haue
 any part in the flesh, and therefore is not the
 true Church of God. The bare name or
 title of the Church, is not sufficient: but
 whether it be tried by the Touchstone, so we
 will knowe the Church by the woorde of
 truth, which is the Touchstone of all truth.
 The Church by the preaching of the Gos-
 pel, by the Lodestarre of Christ his holy
 word, hath from time to time, brought the
 people of God, from Gentilitie, from In-
 idellie, from the grosse Idolatrie, whiche
 we haue vnto your Church, and from
 the darke dungeon of ignorance, and blind-
 ness, into the cleare light, & shining bright-
 nesse

An Answere to certaine

nes of true knowledge: Vea this same religion, and doctrine, which now we doe teach, was deliuered first by Iesus Christ vnto the Apostles, then preached by them afterwarde (yet not without bloodshed) taught from time to time, for the space of five hundred yeares, as the writings of the auncient Fathers doo witness, and so forwarde vntill by little and little your superstitious patched religion increased, by fire and fagot and other extremities, tortures and cruelties. These things being manifest, I, tendering your saluation which doo call your selfe a Catholik or Papiste, doo most earnestly admonish you that according vnto your promise, you would yeeld your self vnto the eternal God, who knoweth all secrets, and abhorreth all hipocrisie. Let Christ Iesus by the scripture of his woorde rule your conscience, and direct your hart in his trueth, suffer the holy spirit of God, to instill the sweete taste of Gods holy woord into your minde, that you may hate your owne ignorance, and blindenesse, and study to attaine the true light, and to bee guided by the motions of the same comfortable spirit of God, which the Lord graunt to you for his Christs sake.

Papist.

Papist,

Aske of him, what Church it was, which hath induced the Christian people throw out the whole worlde, to giue most humble credit in all pointes to the holy wokes of the Byble? what Church hath had the discerning and senering them from other writings of all sortes? what Church hath had the custody of them, and most safely hath preserved them, for the necessarie use of Gods people, and from the corruption of aduersaries, aswell Iewes as Heretiks of all sortes: and let the Protestant declare vnto me, that this congregation hath had from time to time, or euer had any right herein, as any other Church sauing the catholike Church: and I recante.

Answer.

Do not truelle with what face, you can arrogate vnto your Church, that you haue moued the people throughout the worlde, to giue credit vnto the scriptures, that your Church hath deterred the people, from reading them, affirminge them to be harde and difficult, daungerous to the simple, and vnlearned, a nose

Pigghius Libro.

3. Cap. 3.

Hetarchia.

and

An Answere to certaine

and either of enute , vnto the poore soules
whom you call dogges , and hogges , and
sing this text: giue not that which is holy
vnto dogges, or of hate vnto the scriptures
you haue kept the key knowledge, which
is the holy woorde of God, vnder a ban
in an unknowne tounge: feeringe (as
iudge) lest the misty cloudes of your
persecutions deuises, would vanish away
if the bright beames of Christ his Gospel
might shine in simple mens minds.
What humble credite do you giue vnto
Scriptures, seeing that one of the pillars
your Church, saith, That the Scriptures
are not autentickall, or of credite, but
onely by the warrant, and auctoritie
of your Church of Rome: an other
your Doctoures, hath these wordes.
The Apostles, saith he, when they deli-
uered the Creed, neuer said, I beleue
the holy Byble, or the holy Gospel: but they
saide I beleue the holy Churchie: And
likewise, in an other place, he saith.
If any man haue the exposition of the
Church of Rome, touchinge any place
of the Scriptures, although he neither
knowe nor vnderstand, whether or how
it agreeth with the wordes of the Scrip-
ture.

Hekius De
Ecclesia.

Hofius, in con-
fessione Petri,
cap. 80.

Hofius, De Ex-
presso Dei verbo.

res, yet he hath the very word of God.
 And how doubtful & vncertain al your in-
 terpretations be, Cusanus a Cardinall
 of the Church of Rome sheweth: It
 is no meruaile, (saith he) though the
 practise of the Church expounde the
 scriptures at one time one way, and at
 another time another way: For the vnder-
 standing of the sence of the scriptures, run-
 neth with the practise, and that sence,
 agreeing with the practise, is the quick-
 ning spirit: And therefore the scrip-
 tures followe the Church, but contra-
 riewise, the Church followeth not the
 scriptures. And whereas in verie
 neede, the scriptures be the light, that ge-
 ueth sight to the blinde, and rightly called
 the candle, whereby the cheefe is taken,
 the truth which doeth disclose all errours,
 the rule to square, and frame mans lyfe,
 the power of God vnto saluation: I muse
 muchely, howe you dare presume, to keepe
 his hie treasure, from Gods inheritance,
 and yet pretend, that you do perswade them
 constantly, to giue most humble credit there-
 unto: And so muche as you do challeng-
 the discerning, & seuering the scriptures,
 from other writings of all sortes, you haue

Nicholaus Cusa-
 nus de autoritate
 ecclesie, et concilii
 supra et contra
 Scripturam,

An Answere to certaine

in verie deed not onely corrupted the true
sense of the Bible, but also abased the au-
thoritie of the scriptures, and haue made
equall, or rather preferred your owne de-
crees and constitutions, before the holie
Bible: the errours in your old translation of
the Bible, (which you fallily ascribe vnto
S. Ierome) be so manifest, & so grosse that
euery childe may easily espy them: as in
the third chapter of Genesis these wordes
are to be found, Ipsa conteret caput tuum
She shall breake thy heade, meaning the
woman. Which text the Louanistes would
seeme to refozme, do put in ipse, referring
it to Christ. You may see into what mis-
eries you woulde bring vs, to haue vs to be-
leue, that the Virgine Marie, should brise
the Serpents head, whereas the wordes
are to be vnderstanded of the seede of the
woman. Likewise in the Epistle vnto the
Corinthians, your olde translation hath
these wordes. Omnes quidē resurgemus,
sed non omnes imutabimur: Wee shall
all rise againe, but wee shall not all be
changed. Which wordes be vntreuely trans-
lated: for all shall not rise againe, because
that at Christes comming, some shall be
founde aloue: yet neuerthelesse, All must
be chaunged, and this corruptible flesh,

Gen. 3. 14.

1. Cor. 15. 51.

1. Cor. 15. 53.

must

most put on corruptiō. But you wil perhaps say, that the fault is not in the translation, but in the Printer. Why then hath your Church suffered the same translation, to haue beene printed so often, and hath not corrected these faulces. Nay, why hath your Tridentine generall councell precisely say, Let no man be so bolde or presume by any manner of colour to refuse the old common translation of the Bible. To conclude you persuaade the world if you haue authoritie, not onely to allowe what translation ye list, but also as your owne Canonistes doe auouch, that the Pope the heade of your Church, can at his pleasure, dispense against the Lawe of God, against the Lawe of nature, against the Apostles, against all the commandements of the olde and newe Testament: That hee is Christs Lieftenant, not onely ouer thinges in heauen, ouer thinges in earth, and ouer thinges in hell, but also ouer the angels both good and badde: whereas the true Church of God, hath not at any time made her selfe a Iudge ouer the worde, and lawe of God, but alwaies hath vsed subiection vnto the same, grounding all her religion and faith vpon the same worde. And this you

Concil. Triden.

Extra. de consuetudinibus statutis
Canon. felici.

An Answere to certaine

must needes confesse vnlesse, you will denie
a knowen trueth, that we (whose religion
you doe so vehemently withstande) haue
alwayes perswaded the people , not to be-
leeue vs one iotte further then we bring
the woorde of God for our warrant . And
whereas you further enquire, what Church
hath had the custodie of the Bible , and
hath most safely preserved it: I must needes
say, that God of his singuler mercie to-
wardes his Church, by his diuine proui-
dence, hath alwayes preserved his woorde,
to the comforte of his children: as he preser-
ued Elias in the wildernesse , Daniel in the
Lions denne, & the three children in the fox-
nace. Howe, I pray you, hath the Byble
bene preserved by your Church, sith the
whole worlde can testifie, howe you haue
burned the olde and newe Testament, whi-
che thing is yet freshe in mans memorie?
Did not Cutbert Tunstall, being then
Bishop of London, cause the newe Testa-
ment to be burned at Pawles crosse in
London: as your Church learned of le-
hoakim king of Iuda, who threw the booke
which the Prophete Ieremie by Goddes
commaundement had indited (containing
the wrath of God, against Iuda) into the

lier: But you will say, the Testamentes were falselie and vnturlic translated, and therefore were burned: If that had bene the cause, it had bene your partes, rather to haue disclosed, and quoaded forth the errors, and to haue amended the faultes. Doeth the mother cast away the milke, wherewith the childzen, shoulde be nourished, for that sometimes motes doe fall into it: but rather culleth forth the moates, & giueth the Milke to the childzen: euen so you ought to haue done. What faultes were, I beseech you, in that translation: you neuer noted anie, if there had bene, as in deede there were none, why haue not you set forth a better: what doctour of your Church or fauor of your Romishe Religion hath written, in whose workes can not be found some errour: yet we burned them not, but are content to giue them the readinge, and do reuerence them so farre as they agree with Gods trueth. Further if an Angell should speake or write, we ought not to beleue him. Judge you now (laying away all affection) whether your Church yours doe better esteeme of the Bible, or the better preserve the same.

Gal. 18.1.

Papist.

An Answere to certaine

Shew me why our common known church did not as well corrupt the text of the Testament, as the true religion contained in the same? Shewe me why she kepte not as trulie and as faithfully the true sense of Gods woorde, as she preserved the worde it selfe? Shewe me why we shoulde beleene the Papistes (as yet earne them) for the worde it selfe, and yet we shoulde beleene you Protestantes for the meaning of the worde, rather than them? Shewe me why you beleened our Church, telling you this to be Gods booke, and will not credite her, aduouching this to be the true and vndoubted sense of the same booke? and last of all, shewe me why you beleened the elder known Church, affirming this to be the word, and doe not beleene her, affirming Luther to be an Heretike? Shewe me good reason or Scripture for these poyntes? and I recant.

Answere.

Yf ydu meane by your common known Church, the Church of Rome (as you will easily assent therevnto) then your Church, is more common than true. For triall whereof, it is plaine, and that by Saint Barnarde, that the pastoures of
your

your Church of Rome, keepe not the
 spouse of God, whiche is his Church but
 they destroy her: They keepe not the flock,
 but they kill, and deuoure. And one whi-
 che writeth of your Church, in that great
 and solemne assemblie at Constance, saith,
 They did quenche the spirite, they
 did dispise the voice of the prophetes
 they persecuted Christ in his members,
 and it was altogether a persecuting church.
 Barnard in an other place, likewise
 crieth out, O miserable Rome, which
 in the time of our Elders, hast brought
 foorth the lightes of worthie Fathers:
 but in our dayes hast brought forth the
 monstrous darkenes, shamefull, and
 slanderous to the time to come. An o-
 ther calleth Rome, a schoole of errour,
 a temple of heresie. And your old friend
 Thomas Becket, whome you haue ca-
 nonized for a Saint, saith: Our holy mo-
 ther of Rome, is become an harlot, and
 hath prostituted her self, that is, hath set
 her selfe open to euerie man for reward.
 And what neede we goe farre? one of your
 owne nest, in the late countrell of Trent,
 sheweth his iudgement of your Church
 of Rome. They haue brought to passe,

Barnar. in synod
 Ramensi.

Parali. V. per genti
 pag. 396.

Barnar. in concilio
 Ramensi.

Petrarch,

Tho. Becket, ad
 Episco. Moguntin-
 um,

An Answere to certaine

(saith he,) that godlinesse is turned into hypocrisie, and that the sauoure of life, is turned into the sauour of death.

Woulde to **G O D** they were not gone, with one generall consent, from religion, to superstition: from faith, to infidelitie: from Christ, to Antichrist: from God to Epicure, saying, with wicked heartes, and filthie mouthes, there is no God. Truth seeketh not to be shrouded in corners. I haue noted before a fewe places amongst many, in which you haue corrupted the text of the Byble. You seeme to vize this matter instantly, that your Church hath kept, and auouched cruelly and faichfully the true sense of the Scripture, and doo merueile verie much, why wee will not giue credit vnto you. I will giue you a taste of a fewe places, which your Church hath foully mythed. Where the Apostles (yet so rude, that they thought with outward weapons to withstand the enemies) doo offer vnto Christ two swoordes: Pope Boniface doth expound these words, saying: behold two swords, that is to say, the Pope hath the power, both of the spiritual sword & of the tēporal. So they apply corruptly the psalmist, thou hast made al things subiect vnto

Cornel. Bitonti-
us in concilio
tridentino.

Luke. 22. 38
De maiorit. et o-
ed. vnam sanc-
am.
Psalm. 8. 6.

vnto him, that is to say, to the Pope: the ca-
 tel of the field, that is to say, men living in
 the earth: the fishes of the sea, that is to
 say, soules in purgatory: the birdes of hea-
 uen, that is to say, the soules of the blessed in
 heauen. Pope Alexander treading most cru-
 elly vpon the Emperour Frederiks neck,
 abuseth this part of the Psalm. Thou
 shalt walke vpon the Aspe and Basilisk,
 the young Lyon and the Dragon shalt
 thou treade vnder thy feete. What need
 many testimonies, seeing that your church
 hath wrested the whole booke of the
 Psalmes, which concerne God the father,
 and his sonne Christ, to magnifie the Vir-
 gin Mary withall: that whereas shee ac-
 knowledgeth Christ to be her Saviour, and
 her selfe to be the handmaide of the Lorde,
 you go about to make her a Goddesse, and
 say that she is fidelissima Dei socia, a felow
 mate with God. As also another of your
 Cardinals calleth her Dominā & Deā no-
 strā, our Lady and Goddesse. Where you
 say that your Church gaue vs knowledge
 of the holy Byble, it is most vnttrue, for that
 you bidd the same in an vnknotwne tongue,
 and would not suffer the vnlearned to
 haue the vse thereof. And albeit you very
 rashely impute heresie vnto Luther, cruelly

Antoni, in sum.
 ma p. 3. Titul. 22
 cap. 5.

Psal. 91. 13.

Ambrosi. Ca-
 tharin, concil. Tri.
 Session. 2.
 Bemb. Cardi, in
 Epist. ad Charol.

An Answere to certaine

all the heresies, which euer be maintained,
be sucked forth, out of the nurserie of your
Church, and treasury of your Pope. If
you knowe anie other in his writings, say-
ing that he defended with you the real pre-
sence of Christs body in the Sacrament, I
would haue you to name it. But it is your
accustomed wont, to call vs heretikes, al-
though you be not able to prooue, that we
defend any one heresie. Neuerthelesse, we
must be content to beare your woordes, for
so the olde Prophets were charged with se-
dition and heresie: and so Tertullus char-
ged Paule the Apostle, beginning his ora-
tion with flatterie, and ending the same
with a manifest vnt ruth. We haue (said
he) found this man a pestilent fellowe,
mouer of sedition among all the Iewes,
throughout the worlde, and a chiefe
maintainer of the sect or heresie of the
Nazarets: (for so the wicked tearmed the
true Christian religion, as you doe, and
to answere you fully, we say with the Apo-
stle,) That after the way which you cal he-
resie, so woorship we the liuing God, and
his sonne Christ, beleeuing all thinges
which be written in the Lawe, the Pro-
phets, and the Gospell.

Papist.

Ac. 24. 5.

Ac. 24. 14.

Papist,

A Gaine, what Church is that which hath exercised by Christes appointment discipline upon offenders in all degrees: and for that purpose hath continually executed lawes and canons ecclesiasticall, with excommunication, degradation, suspension, and suche like? Prone me this geare to haue proceeded from Protestantes, or from anie other Church, then from the Catholike, and Irecant.

Answer.

Concerning discipline. First you alledge excommunication, the true vse whereof you neuer had in your Church of Rome, which it firste declined from the ancient Church of Rome. Now, as a bloudie mother, you send out the thunderboltes of excommunication, against all those, which reject your superstitious traditions: even like your grandfathers the Pharisees, who in the time of our saviour Christ, did excommunicate all those, which did truly con-
 fesse Christ, and yet thought they pleased God highly. John truly did prophesie of your Church, that she should excommunicate and kill, all suche as would not worship the image of the beast, that is, receive the ordinaunces, and decrees of the

Joh. 9. 34.

Joh. 16. 1.

Apo. 13. 15.

1. Cor. 1. 3.

1. Tim. 1. 20.

An Answere to certaine

the sea of Rome. Excommunication was not used in the primitive Church, but for grave offences, as appeareth by the Apostle Paule, who did excommunicate one incest, and Himeneus and Alexander, making shipwrecke of the faith of Christ. They did not in the primitive Church excommunicate without the consent of the clergie & people: which discipline decayed in Saint Ambrose his time, at the least in the church where he was, he lamenteth in these wordes: The olde congregation (saith he,) and the Church following had Seniors, without whose counsel, nothing was done: but I knowe not by what negligence, it did grow out of vse, vnlesse it were, either by the slothfulness, or rather the pride, of the pastors, whilest they onely would seeme, to haue the preheminence. Saint Cyprian, disputing this matter at large, speaketh after this maner: Euer since I was Bishop, I determined to doe nothing, without the councill of the cleargie, and consent of the people. But you doe vse this kinde of discipline, or rather abuse it privately, in every light monie matter: but chiefly against suche as will not embrace your Ro-

Ambros. in. I. Ti.
ca. 5.

Cyprian. lib. 3.
Epist. 19.

mishe

the traditions. Iohannes Scotus alias
 one of your Capitaines, who liued
 about the yeere of our Lorde 1336. com-
 plaineth of the abuse of your excommuni-
 cation, and of the Popes keyes, saying,
 That excommunication before his time,
 was not vsed but vppon greate and
 iuste causes, and therefore feared: but
 nowe (saith he) it is broched and pub-
 lished for euerie trifle, and therefore
 groweth in contempt. Furthermore
 you doe neither excommunicate, de-
 grade, or suspende (except it be a verie
 great chaunce) for any other cause, then
 is aforesaide. You haue rules to dispense
 with your gelding Priestes: Si non ca-
 ste, tamē caute. If that thou canst not liue
 chaste, yet play the whoremonger cun-
 ningly. You degrade some, and when you
 haue taken your Popish robes from them,
 you turne their bodies to ashes, by cruell
 fter. But to knitte vp all in fewe wordes,
 our Saviour Chriſte did not promise, to
 leaue behinde him a Church, which should
 execute suche ecclesiasticall discipline, as
 you haue prescribed: or should alwayes
 outwardly in great pompe appeare to the
 viewe of the whole world. But he calleth
 his Church a little flocke, shewing them

Lib. 4. sent. dist.
 18.

Luke. 12. 32.
 Iohn. 16. 20.

before

An Answere to certaine

John. 16. 20.

before hand, that in the world, They should weepe, and lament, and haue tribulation: that the world shoulde reioyce, but they shoulde be sadde: and that as all the wicked persecuted him, the Lord: so should they persecute them, his seruantes: disproue this: and I recant.

Papist.

AND because Christ (as Saint Paul saith,) hath established in his Church, some Apostles, some Preachers, some teachers and Doctours, euen till his comming againe, I aske the Protestant, what Church that is, which is able to shew, and proue the continuance and vse of those functions euer since Christ his time, by plaine accompt of orderly succession, and is able to name by the hystories of all ages, the notable persons of al the foresaide states in their gouernement and ministerie? And if he can proue vnto me, that their Church hath neuer lacked the same appointed officers, or that anie other Church or congregation besides oures, hath alwayes kept that charge: and I recant.

Answere.

Eph. 4. 11.

TRuth it is, that Christ gaue some to be Apostles, some Prophetes, some Euange

Evangelistes, some Pastoures, and teachers: but where doe you reade, that our Saviour Christe euer promised all these functions to continue successiuelly, to the worldes end? Shew vnto me anie, which was called apostle, or prophet, after Christ his Apostles. Saint Paule the blessed Apostle, maketh mentiō of false Apostles, which alwaies withstood the doctrine of the Gospell, maintained the ceremonies of the Lawe, and the inuentions of their owne braine, and set them selues opposite vnto the true Apostles, and if you will claime your succession from them, I will easily agree vnto you. There hath bene preachers, and teachers at all times, save onely when they haue bene kept vnder by your tyrannie, which haue preached Gods truth, and repproued your grosse Idolatrie, whom your Church hath alwaies persecuted vnto death: and euen vntill this time, there hath bene and are Christians in Gracia, and Asia, which haue euer loved, and doe yet, bitterly detest the Pope, the head of your Church, with all your decrees, and traditions. But shewe mee in one place, I pray you, of the Scriptures, where euer Christ promised anie such

Paulus Aemilius.

succession

An Answere to certaine

succession, to continue in all ages . Where
were so , that the truth of Gods worde, and
the functions in Gods Church should pre-
ceed alwaies by ordinary succession : that
you had a good foundation, to builde your
succession vpon: Then Christ our Saviour
by right, should not haue controuled the
Scribes and Pharisees , which sat in
Moses chaire, which bragged of succe-
ssion, as well as you doe, saying : We are
the seed of Abraham, we are the disciples
of Moses, vnto vs God hath made his
promisses , as for Christ we knowe not
from whence he came : And therefore
they asked Christ , By what power he did
such things, & who gaue him that au-
thoritie? and so they might very well haue
said, in respect of their outward succession
For so Annas and Caiphas were High
priests, as well as Aaron. But that warning
and admonition, which Saint Paule gave
vnto the congregation of Ephesus, touch-
ing succession, might satisfie you . I knowe
this (saith he) that after my departinge
there shal greuous Woolues enter in
among you , not sparing the flocke
moreouer of your owne selues, shall
arise speaking peruerse things . And
gaine

No. 8. 33.
Jo. 9. 28.
Luke. 20. 4.

Acts. 20. 28.

Rom. 10. 17.

gaine he saith, That true faith, cometh
 (not by succession) but by hearing (not Rom. 10. 17)
 the Bishoppe of Rome) but the worde
 of God. If Christ had appoynted anie such
 succession, would he haue forewarned vs, Matt. 24. 15.
 that desolation of abomination should lie
 in the holy place: and that Antichrist should
 intrude him selfe, into the roome of Christ?
 If you looke well about you, you haue no
 cause to glozy in succession, for that by
 your writers sufficient is spoken, to discre-
 dit your succession: for one saith, That ma-
 ny Popes haue fallen into heresies: that
 Hildebrand (in whose time defection fro
 the faith tooke place) was charged by a
 generall councell, to be an adulterer,
 a Churchrobber, a periured person, a
 manqueller, a sorcerer, and an apostata. Platin, in Rom. 1.
 Another calleth the Popes monsters and
 misshapen creatures. If your heade and
 chiefe of your Church be such, what shall
 we iudge of the rest? I wil take for prooffe of
 your succession, euen the confessiō of Pope
 Adrian the fourth: Succedimus non Pe-
 tro in pascendo, sed Romulo, in parrici-
 dio. We succee, saith he, not Peter in
 feeding, but Romulus in killing. To be
 short, what auaieth the succession of your
 Church

Lira in Match.
 cap. 16.

Platin, in Rom. 1.

Adrian. 4.

Aug. cont. Dona-
 tist, lib. 6.

An Answere to certaine

Church, unlessse you coulde pꝛoove, th at she
hath alwayes mainteined, the doctrine of
Christ: For Saint Augustine saith, That
many doo giue the outward marke of a
Byshop to wolues, and be wolues them
selues. That the truth of Gods word may
be the touchstone of lawfull succession, giue
eare to the godly counsell, of a learned fa
ther. It becommeth vs (saith he,) to obe
those Priestes in the Church, which haue
their succession from the Apostles, and
together with the succession of their Bi
shoprikes, according to the good wil of
God the father, haue receiued the vn
doubted gift of the truth. Another be
ing pressed with the like succession saith
If any of my predecessors, haue not ob
serued, and kept the same that our Lord
hath taught vs, both by his example and
also by his commaundement, his simple
citie may be pardoned: but we, if we doe
the like, can hope for no pardon, being
now admonished, and instructed of our
Lord. And comparing all other Churches
with the primatiue church, the same father
saith: If the pipes of the conduit, which
before ran with abundance happen to
faile, do we not vse to search to the head

Aug. cont. Dona-
tist. lib. 6.

Irenaeus lib. 4.
cap. 43.

Cyprian, lib. 2.
Epist. 3.

The Priests of God keeping Gods commandmentes must doo the same, that if the truch haue fainted or failed in any point we returne to the original of our Lords and to the tradition of the Gospel, and of the Apostles, that thence wee may take the direction of our dooings, from whence the order it selfe and originall first began. Thus muche concerning the succession of your Church, hauing no warrant by Gods worde,

Papist. 6.

AND for the necessarie vse and execution of the foresaide offices, they must further bee asked, what sacraments the Protestants ministred for the space of a M. yeares together, in which they refused their congregation to haue beene dominated or wholly hidde: what correction or discipline they kept for offenders, to whom they did preache their heresies: Where did the principall pastor sitte in iudgement? Where did they gather, as in a councell, to trye the trueneth in doubtfull matters? Where might Christian men iustelie, offended with some of their Bretheren,

C. 2. have

An Answere to certaine

haue sought out your officers or congregati
on, to make complaint of him? or how if it lac
ked any man to haue beene baptized of them
or to haue receiued the communion of them
or haue ioyned them selues in faith and re
ligion vnto them? How might (I say) that con
temptible and unknowne companie haue
been found out in this case? If therefore
you can shewe me, that euer anie man sought
iustice or knowledge of truth, sacrament,
faith, or anie helpe of saluation at the Pro
stants secret and close Church, or anie other
where else, but of Gods knowne Catholike
Church: And I recant.

Answere. 6.

TDuching Sacramentes, we find
two appoynted expressly by the word
of God, namely Baptisme, and the Lords
Supper. The one doeth signifie our new
birth and regeneration, that as by water
the filthe of the body is washed cleane:
through faith in the blood of Christ, our
soules are cleansed from all sinne, and we
are incorporat, and ingrafted into the body
of Christ, and made members of his body
of which he is the onely head: the other do
put vs in remembraunce, that Christ
Iesus is our spiritual foode and sustenance

that he is the celestial Manna, which came
 downe from Heauen, and we (faithfully
 receiuing the visible, and externall signes,
 according to Christ his institution, in re-
 membrance of his death and passion) spi-
 ritually doe feed vpon the body of Christ,
 and receiue the fruites of his death, euen
 remission of our sinnes. Other sacramentes
 we haue no warrant for, in the worde of
 God. These sacramentes were onely vsed
 by Christ and his Apostles, and by all
 their true successours. The sacramentes in
 the olde Testament, vnto which anie pro-
 mise was annexed, were these two onely,
 that is circumcision, and the Passouer:
 which doe rightly and apely represent
 the two sacramentes set forth in the newe
 Testament, as Baptisme, and the Lordes
 Supper: which haue bene vsed alwaies
 in the true Church, euer since Christ, and
 continued of the auncient Fathers, as the
 onely knowne sacramentes, appoynted by
 Christ. So Augustine affirmeth, That
 the Lord & the Apostles deliuered vnto
 vs fewe sacraments, in steede of manie:
 and the same to be most easie in doing,
 most reuerend in vnderstandinge, and in
 obseruation most pure: to wit, the sacra-

An Answere to certaine

mets of Baptisme & the celebratiō of the sacrament of the body and blood of our Lorde . Likewise another sayth , The sacramentes of Christ, in the catholike Church , are Baptisme and the body and bloude of our Lorde. Which sacramentes also, and all the principle popnte of our true religion, Constantine the Christian, and godly Emperour, and all his noble successours mightely defended and set forth the same. The same Constantine , was christened, not by the Pope, but by Eusebius Bishop of Nicomedia , not in a corner , but in the presence of many other, not popishe, but Christian Bishopes. Hee overcame Licinium his sisters husbande , who persecuted the Christians. The same Constantine summoned a council at Nice, against that blasphemous heretike Arius. And as the historie saith the Emperour before named wrote unto all the rulers of the Churches , that they shoulde be at Nice by a day, to the Bishop of the Apostolicke see , to Macarius Bishoppe of Hierusalem, and to Iulius the bishoppe of Rome. In that flourishing time lived sundry godly writers , whose booke now extant, doe shewe that they embraced

Paschasius de corona domini.

Hierom. in Chro.

Onomasticon.

Sozomen. lib. I. Cap. 17.

and the same faith and religion, which we
at this day do profess, touching the Sa-
cramentes, iustification by faith onely, in-
uocation to God alone, saluation onely by
Christ, and all other chiefe poyntes of doc-
trine, whose workes if your Romish
Church, had kept inuiolable, and had not
corrupted, as you did in like manner, with
the Canonickall books of the Bible: you
might haue learned a difference betwixt
truth and errour.

And if you would yet hearken to the
doctrine which they doe deliuer, they will
teach you that your Romish church is a
cage of vncleane birdes, and that your reli-
gion is mingled with all heresies (though
you charge others with the same fault)
and that you haue no true discipline,
but rather crueltie, no principall pastor,
being Antichrist, no officers, but Blood-
suckers, and no Church in deede, but
the Synagogue of Sathan, that cruell
mother, whiche will needes haue the
childe to be cutte in peeces, which spa-
wed no Sexe or kinde, no Infant, though it
be in the mothers belly, no boare
made, nor aged person: finally your

C.4.

Church

An Answere to certaine

church hath no truth, but falshood, and is wholly imbained with the heresies of all ages. You take parte with the Jewes and Pagans, you care not with whome you shake handes, so it be not with Christ or his holy Gospel, vnto which you doo beare a deadly hate. And yet you stand vpon your reputation, and would haue men to beleue you, whatsoeuer you speake. Whereas you call our Church, *A contemptible, vnkowne, close, and secret company*, at this day, the Lord be thanked, the greater parte of Europe, besides the countries I spake of before, doo toyne together with vs in one truth of doctrine. I would haue you to prouue by the worde of God (for your wordes bee no warrant, to auenture our soules vppon) your Romish Church to bee the auncient and true Catholike Church, and to professe the same faith and doctrine truely, which Christ & his Apostles left behinde them, and that which was in the time of those godly Emperours of Rome, and a long tyme after: or that Christ did promise to leaue such a Church, as should haue one generall and chiefe Pastor, to sit in iudgement to punish offenders, and to call a
gene:

generall councell to try the truth, or else we cannot ioyne with you against God and against his sonne Christ. For we acknowledge no other principall pastor, but Christ Iesus, whom the heauens must containe, untill the time that all thinges be restored, which God hath spokē by the mouth of al his holy prophets, since the world began, who neuerthelesse is euer present with his Church. Act. 3. 21.

Papist. 7

A Gaine, I require of the Protestant, to declare by good histories, or by reasonable likelihood, when the true church (as they account theirs to be) decayed: or in what yeare, the religion of the Papistes came in and preuailed? Whether all their true Church was so soundly sleeping, that none would preach against it: euen at the time when it first entred. Whether all nations, sodeinly, and in one yeare, were mooued vnto the doctrine of the Papistes, no one man of all their true Church, either preaching, teaching, writing, nor attempting any thing against it, or making mention of it? Whether all bookes of service were altered? Whether in a moment the masse was sayed in steede

C.s. of

An Answere to certaine

of their Apostolike communion: Whether
sodently men began to pray for soules depar-
ted, sodently required the helpe of Saintes in
beauen, sodently the tongue of common pray-
er was altered. Tell me in what yeare of
our Lorde, under what Emperour, under
what Pope, vppon what occasion, this mer-
ueilous mutation was made, by whome all
these thinges were wrought, who preached
against it, what storie maketh mention of it,
who of al your Pastoures preached against it.
Was Goddes Church so voyde of the spirite
of truth, and strength that euen then, when
it most flourished, it had none that durste
open his mouth agaynst suche corruption
of religion at the firste entering in of it,
and when it mighte soone haue bene repres-
sed? If it coulde not haue bene stayde, tell
me in what yeare of our Lorde, this mutati-
on was made and who of the true Preachers
withstode our doctrine: and yf wee note you
not by the names, euerye one of your cap-
taines, and the severall errors, whiche
they taught, and the time and yeare when
they rose against the receined truth, and
the counsels, wherein they were orderly
condemned: If I say this canne bee doone
on your side towards vs, and wee do it not for
improofe

reprooe of your Church and religion: I recant. And for that purpose because the gouernement of the Bishoppes of Rome, is moste misliked of them, And yet moste notoriously knowne by euery Historie, let them note the Pope that first brake of the course of his forefathers beliese, and Regiment in anie Articles of faith, or necessarie Christian vsage: And I recant.

Answer.

7.

My meaning is not to make anie long or large discourse or rehearsal as concerning the Originall and offspring of your holy Church of Rome, whose beginning was with moste detestable and heynous murders popsoninges, and other suche like meanes and practises: neyther yet to dilate hypon the proceading succession or continuance thereof, from time to tyme, and untill this ppresent day: neyther doo I mynde to remember you of the honour and reuerence, which by the collour of your succession, you haue wonne therevnto from God, vnto whome onely such honor is due: But to answer you in few words the true Church

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Church of God began first to decay, when
as your Bysshoppes of Rome, not contented
with their dioces and their peculiar
charge, vsurped other mens rightes and
interest: or when they chalenged authori-
tie, aboue their fellow Bysshoppes. This
was in Phocas time, who slew his Maister
Mauritius the Emperour, and (to currie
fauoure with the Pope) yeelded vnto him
that superiouritie, that he shoulde be called
the vniuersall Bysshoppe, and heade of the
Church. And so saith Platina: Boniface
(saith he,) the thirde of that name ob-
tained of Phocas the Emperoure, yet
not without greate contention, that he
should be called, the heade of the Church.
So saith Sabellicus: The Pope Boni-
face the thirde (saith he) at his begin-
ning, intreated Phocas the Emperoure,
that the Romaine Church might be the
heade of all other Churches: and that
was graunted vnto the Apostolike See,
not without greate strife: the Grecians
claiming that honour, saying, that they
ought by Christian pietie, to be chiefest,
in respecte of the Empire, whiche
long before that time, was at Constanti-
nople. Yet it appeareth by the writings
of

Platin. in Bonif.

3.

Sabellicus.

Gregoric the greate, that this chal-
 lenge shoulde rather be a signe of Anti-
 christ, then of a true minister of Christ: and
 therefore he writeth vnto Iohn Byshoppe
 of Constantinople, saying, It is not my Gregor. lib. 3.
Epist. 32.
 cause, but it is Goddes, not I onely but
 the whole Church is troubled, because
 godlie lawes, reuerend synodes and the
 verie commaundementes of our Lord
 are ouerthrowne, by a certaine proude
 and pontificall name or worde of vni-
 uersalitie. And againe he saith, Whoso- Gregor. lib. 4.
Epist. 36.
 euer doeth call him selfe an vniuersall
 Byshoppe, is either Antichriste, or the
 forerunner of Antichrist. And agayne,
 None of our Romaine Bishoppes euer
 chaléged this name of singularitie, none
 of my predecessors euer agreed to vse
 this prophane worde, we will not re-
 ceive this honour, though it were offe-
 red vnto vs. And, to speake the playne
 trueth, euen from this time Goddes true
 Churche beganne to decay, and the super-
 stitions of your Churche of Rome, by
 little and little to increase: and as your August.
 Churche grewe in wealth and riches, so
 it waxed proude and carelesse, as a good
 writer spake of it: Ecclesia peperit diui-
 tias,

An Answere to certaine

tias et filia deuorauit matrem. The Church brought forth riches, and the daughter deuoured the mother. For euen this same Gregorie who liued six hundred yeares and odd after Christ, notwithstanding his owne bookes doe witness agaynst him, to all posterities: yet in his latter age, he claymed this name of vniuersalitie, though he could neuer attain it: for not onelie he, but all before him, and manie after him, yeelded themselves vnto the Emperours, refusing to be called vniuersall byshoppes, or heades of the Church. Marcellus, Meltiades, and Siluester Byshoppes of Rome, were in subiection vnto Constantine the Emperour, Sirilius in subiection to Theodosius Anno domini 388. Hilarius vnto Iustinian, Anno Domini, 528. Gregorie the first vnto Mauricius, Anno domini 600 Adrian and Leo to Ludouicus Pius, Anno domini 830. Sergius vnto Lotharius, Anno, 840. Benedict. 3. and Iohn 9. vnto Ludouicus the Emperour Sonne of Lotharius, Anno domini. 856. But some of these byshops with their successours peeced and patched with certaine superstitious ceremonies your Church, euen vntil

Hil-

Hildebrandes time, otherwise called
 Gregoric the . 7. at whiche time (as it
 was propheticd long befoze) Antichrist
 shal beginne his full raigne. Which Hilde-
 brande by a councell of nineteene byshops
 holden at Brixia, was condemned for a
 perjured person, and a Necromancer. As
 for your masse (which was and is a more
 abominable Idoll then the idoll at Del-
 phos, though the Diuell himselfe was
 worshipped there in personall forme) it
 was seuen hundred yeares in setting toge-
 ther, and in framing. And transubstanti-
 ation the pillar of your masse not hatched
 until your Lateran conncel beganne which
 was after Christ. 1215. yeares: and some
 euen the chiefest doctoures of your Chur-
 che cannot tell, whether it be true, or
 false, certaine or vncertaine, or a verie
 dreame, or no. For Petrus Lombardus
 rehearseth these doubtles, and thereunto
 he addeth his aunswere. Quibusdam
 ita videtur, Quidam dicunt, quidam
 tradunt, quidam concedunt, alii
 putauerunt, substantiam ibi panis et
 vini remanere: Some men iudge thus,
 Some say thus, Some haue written
 thus, some graunt this, some other haue
 thought

Abbas vrsperg,
 Anno. 1083.

Sentenc. 4. dist.
 Si autem.

An Answere to certaine

thought thus, that the verie substance
of the breade and wine remaineth still.
But marke your doctours iudgement and
answere. Si autem queritur, qualis sit
illa conuersio, an formalis, an substan-
tialis, an alterius generis, definire non
sufficio: Yf a question weare moued,
what maner of conuersion or chaunge
this is, whether it be in forme, or in sub-
staunce, or of some other sort, I cannot
define. You may see your great doctozs to
be as ignorant, and as doubtfull, as the
rest. An other of your doctours saith, How
the body of Christ is there, whether it
be by chaūging of something into it, or
Christ his body begin to be there to giue
with the bread, both the substance
and the accidents of, the breade remai-
ning still without chaunge, it is not
found expressed, in the canon of the bi-
ble. Beholde your Church: Behold your
doctours: Beholde your vniforme assent
and agreement, whiche vntruely you so
much boast of. What time prayers for the
dead soules, Inuocation to Saintes, ser-
uice in an vnknowne and straunge tounge
began in your Romish Church, it is not
much

Gabriel. Biel, in
canon, l. 2. 40.

much materiall, seeing they be all expressly
against the worde of God. The continu-
ance of an error, doth not make the er-
our, a truth. You may knowe by the scrip-
tures, that the soules of such as departe
his life in the faith of Christ, be with La-
zarus in Abrahams bosome (as Saint
Iohn saith) in rest, and need not your praie-
rs. Such as end theire life in wickednes,
dye without true repentance, be in hell,
where as the scripture saith, that there is
no redemption. Concerning imocation,
and praier, which is a parte of gods wor-
ship, you robbe God of his due honour, if
you giue that to anie creature, which is
proper to the creator: For God saith by
his prophet, Honorẽ meum alteri non
dabo: I will not giue mine honour to
anie other. And againe: Call vpon me
in the day of thy trouble, and I wil heare
thee. So likewise our Saviour Christ
saith, whatsoeuer you shal aske my father
in my name, he shall giue it you. And
Saint Iohn saith. If anie man sinne,
wee haue an aduocate with the Father,
Iesus Christ the righteous, and he is the
propiciation for our sinnes: and not for
ours onely, but for the sinnes of the

Luke. 16.22

Apo. 14.13

21. 20. 100

21. 20. 100

No. 16.23

I. No. 2. 1

21. 20. 100

D whole

An Answere to certaine

whole world. By the which words we
taught, that Christ our saviour is not onely
the mediator of our redemption, but also
our intercession, & doth plead our cause wth
god. Why would you haue vs to take Christ
his office frō him, as you do by invocating
& praying to saints, in making the means
for vs, seeing that the Saintes departed
know not our estate, & vnderstande not our
infirmities: as Esaie the prophet doth witness
nesse, saying: Though Abraham be ignorant
of vs, & Israel know vs not, yet thou
O Lord art our Father, & our redemption
thy name is for euer. Whereupon
S. Augustine giueth this note: Thou
seest here (saith he) that neither Abraham
nor Israel knewe after their death, what
the estate was of their posteritie; And in
the same chapter (he saith) I am certai-
nely perswaded, that the dead knowe
no more what we do here in earth, then
we being in earth, knowe what they do
in heauen. Touching seruice in an vn-
knowne speech; howe can it stande with
the Apostles doctrine? If the Trumpet
(saith Saint Paule) geue an vncertaine
sounded, who shall prepare himselfe to
battaile? Also in the same Chapter. Let

✕
Esa. 63. 16.

Aug. lib. de cura
pro mortuis as-
genda, Cap. 14.

✕
1. Cor. 14. 8.

things bee done in the congregati-
 on to edifying howe are the people
 lified whiche vnderstande not, what is
 spoken? But to make the matter moze
 aine, the Apostle saith further: I had ra-
 ther in the Church, to speake fve words
 with my vnderstanding, than I mighte
 so instruct others, then ten thousande
 wordes in a straunge tongue. You aske
 so who preached against the Church
 of Rome, for the space of a H. yeares?
 Iuly euen from time to time, God had his
 Church, which reproveth your grosse ido-
 tries. And for a taste, I will name you a
 Reimulph, Co.
 one. The Monkes of Chester, which
 were not idle belied Monkes, but payne-
 full preachers, and lyved not vpon the
 beate of other mens houses, but by their
 owne handy labour, whom your Monkish
 Augustine (sent into Englande by Pope
 Gregorie) did finde meanes to murder
 off cruelly, by incensing the king to make
 warre against them. Sabellicus saith, in the
 year of our Lord 1111. the Bishop of Flu-
 ence beganne to teache & preach Anti-
 christ then to be born, & to be manifest.
 Arnulphus a godly Precher, inueying a-
 Anno. 1131.
 gainst the abominatiōs of your Church

An Anſweate to certaine

Sabellicus,
Platina,

Anno, 1133.

Anno, 1280.

Anno, 1178.

Roger Houeden.

Laniardus.
Anno, 1170.

was priuily hanged in Rome by your
cleargie men: This is no tale but recei-
ued by your owne histories. A councill
was holden in king Steuens time, vnder
Theobaldus Archebyschoppe of Caunter-
burie, charging the Byschoppes, that the
people shoulde learne the Lordes praye
and the Creede in Englishe. Gherardus
and Dulcinus, both being preachers, affir-
med the Pope to be Antichrist, and Rome
to be Babylon. In the same yeare, king
Henrie the seconde made Lawes at Cla-
redowne in Normandie, abolishing the
Popes authoritie, taking away appella-
tions, and Peter pence. In the cite of To-
louse in the yeare of our Lorde, 1178, a
great number, both men and women pro-
fessours of the true religion, were by the
Popes commissioners cōdemned to death.
There were certaine christen people, cal-
led Valdenses or Leonistes, true profes-
sours of the Gospel, as appeared by the
articles of their religion, which liued in the
yeare of our Lorde 1170. And of these
godlie Christians, speaketh one of your
owne writers: who saith thus, The secte
of these Leonistes hath a great shewe of
pictie or godlinesse, because they li-
ued

ed iustly, and vprightly before men, Reinerius,
 and doe belecue all thinges very well,
 which concerne God, and all the arti-
 cles, which be contained in the Creede:
 Onelie they doe speake ill of, and doe
 hate the Church of Rome. I will not
 speake of king Iohn, who detesting your
 Romishe doctrine, was popsoned by a
 trayterous Hoonke, at Swinested Abbey,
 in Lincolneshier. I let passe Iohn Wick-
 liffe person of Litterworth, who reade the
 diuinitie lecture in Oxenforde, a zealous
 professour of all the pointes of doctrine,
 which we now mainteine: Whose bones,
 your cleargie tooke by manie yeares after
 his death, and burned them. I coulde
 name Iohn Husse and Ierome of Prage
 Bohemians, whome the Emperour, and
 your Pope sent for, vnto the councell hold-
 en at Constance, vnder their safe Con- Concil. constan,
 ductes, to come and goe in safetie, yea,
 though they prooued verie notable thei-
 saith, which word by word agreeth with
 the true religion, now set forth: Neuer-
 thelesse contrary to promise & their owne
 hands & seales, most violently they condem-
 ned the for heretikes, & burned them. And
 to salve this soze, & bleare the worldes eyes,
 they

An Answere to certaine

they afterwarde decreed, that Fides cum haeticis non esset seruanda: that is, That faith ought not to be kept with heretikes. Gods name be thanked, it may sufficiently be proued, that in all ages there were some, which defended the truth, against your tyrannie. But to come to the Pope, this word Papa is a generall name vnto all learned men: and therefore doth not pertaine onely to the sea of Rome. Saint Augustine & Saint Hierome, writing one to another, calleth each other, Papa: though one of them was conuersant in Iewrie, & the other at Hippon in Africke. But to the matter. You would knowe, what wee mislike in the Popes gouernment, and what Pope declined first from his Forfathers faith and steppes. The Popes, or Bishops of Rome, for the space of three hundred yeares after Christ, did for the most parte suffer martyrdome vnder the wicked Emperours, for the testimony of Christ, and the doctrine in these daies published: At which time they did not rule, but were ruled: After that, they liued other three hundred yeares, and more in a calme time, and in greates qui-

eternelle

nesse, by Gods prouidence vnder
Constantine the greate, and the god-
Emperours his successors. Which time
being expired and accomplished, they
being picked forwarde through pride
and ambition, did beginne to claime supe-
rioritie ouer their fellowe Bishoppes,
and also to decline by little and little, from
the perfecte rule of God his holy woorde
and veritie: And in steede thereof magi-
fied, and extolled them selues and
their owne inuentions & traditions, not stry-
uing and contending who should excell or
goe before one an other in pure and
incere doctrine and holinesse of life: But
rather who coulde worke moste mis-
chiefe and inturie one towarde an other
of them seeking one to deprive an other of
theire Bishoppikes, and often times
of lyfe, in taking one an other out of their
graues, and also cutting of one an others
fingers, and poisoning one another, and
in making Lawes decrees and ordina-
ces one against an other: there being
sometymes two or thre Popes at one
time, in doctrine vsound, in life wicked,
and in this hurley burly, the Church
D 4 to shew

Platina.

An Answer to certaine

of Rome continued a verie long time,
both before, and after Hildebrande.
Neuerthelesse, this Hildebrande beyng
yet Cardinall (as one of your owne Cardi-
nals reporteth) did beate Pope Alexan-
der with his fist, and kept him in prison
(for that he woulde not take vpon him to
be supreme heade of the Church) which
Hildebrande popsoned sixe Popes, was
a conuiter, and raised by Diuelles, and
threw the Sacrament into the fire. Ano-
ther saith, that they were many, that both
priuatly and openly cursed Pope Hilde-
brande, and said, that with his hatred
and ambition, he troubled the worlde:
and that vnder the colour of Christ, he
wrought the feates of Antichrist. This
was he, in whose time Sathan was let
loose, and when your Church of Rome,
might truely be called the seate and har-
bour of Antichrist, the man of sinne, which
setteth himselfe against God, which sitteth
in mens consciences, & is euen that whose
which Saint John speaketh of; Which
shoulde make the nations of the earth
drunken with the cuppe of her fornication,
and hath imbrued her handes in
the bloude of Gods Saintes. Surely,

Benno Cardinalis

Auentinus.

2. Thel. 3. 4. 5.

Apoc. 18. 3.

I muste needes say, if that these Poten-
 tates had bene but a litle whited, and
 not brasly drunke, they woulde neuer
 haue bene so deceiued by Antichriste, and
 receiued the marke of the beast. What
 Lorde, King, or Emperour woulde haue
 kissed the Popes foote, holden his stir-
 rope, & serued him at the table. To cōclude,
 besides their wickednes in life, (as many
 of them being coniurers, adulterers, name-
 lie Siluester the seconde, whoe gaue him
 selfe bodie and soule to the Diuell, that he
 might be Pope: and Pope Ioane the wo-
 man Pope, who traueled with Childe, as
 shee was carried on foure mens shoulders
 about in procession) their doctrine is most
 damnable and repugneth in all poyntes
 the Gospell of Christe: As one saying of
 Agryppa, speaking of the Pope, and
 Church of Rome, plainely sheweth. They
 commaunde (saith he) the An-
 gelles: they haue power ouer the dead;
 they vse violence against the Scriptures
 to haue the fulnesse of authoritie: The
 Pope him selfe is become intollerable:
 There was neuer Tyrant, like vnto him
 in pompe and pride: The Legates of the
 Bishoppe of Rome, doe so riotte in their

Platina.

Agrippa. deua-
 nitate scientia-
 rum.

An Answere to certaine

Irenaeus.

+

Anselm. 2. Thess.

2.

**Gregorie in Iob.
lib. 25. cap. 14.**

the Pope to be Antichrist, as Irenaeus a
godly father sheweth: Antichrist (saith he)
being a runnegate, and a theefe, yet hee
will be woorshipped as a God: And
being but a bondseruant, yet he will be
proclaimed and published as a King.
Another saith: Antichrist shall faigne him
selfe to bee holy: that hee may deceiue
men vnder the colour of holines, yea he
shall call him selfe God, and shal cause
him self to be worshipped, and shall pro-
mise the kingdome of heauen. An other
saith, Whereas he is a damned man, and
no spirit, he pretendeth him selfe, to bee
a God, and whatsoeuer he dooth no
man may aske him, Domine, cur ita facis?
Sir why doo you so? Enter now into your
owne conscience, examine these sayinges
bp rightely, looke vppon them with a single
eye, and the iudge you indifferently. And I
trust that you will recant, according to your
promise.

Papist.

8

ITEM I aske what kinde and order of
service or common prayer, what way of
ministring the Sacraments, your Church
had, before papistrice (as you cal it) preua-
led in the worlde? shewe me one booke or cop-

pie

ie of communion, or what else you list, that
 was in english, or lacked praying for the de-
 parted, or invocation of Saintes in heauen,
 or that wanted oblation or sacrifice, or that
 charged a number to receiue, else the Prieste
 could not consecrate or say Masse, receiuing
 alone, or shewe anye note in a communion
 booke, that people should take the sacrament
 for plaine breade, or that they should giue no
 honour vnto it? shewe this booke, or anie
 Church or congregation that euer had anio
 autenticall seruice, but ours: And I recant.

Answer,

I Shal not neede to stand long in reciting
 what kind of seruice was vled, befoze pa-
 pistris began: verely euen the same which
 our Sauour Christ set forth, which is re-
 corded in the foure Euangelists, and in the
 Epistles and writings of the Apostles
 from which, the Apostles & the congregati-
 ons vnto whome they had preached the
 Gospell, departed not one iotte. And so
 the Apostle speaking of the institution of
 the Lordes Supper, saith: That thing
 which I haue receiued of the Lord, the
 same haue I deliuered vnto you. As
 though he should say, euen he which ought
 onely to beare authoritie in the Church
 hath

1. Cor. II. 23.

An Answere to certaine

bath prescribed a way, and orders of celebrating his laste Supper: of whiche these are the chiefe partes: That the Minister should shewe the Lordes death, by preaching his woorde and Gospell, by calling vppon the name of the Lorde in prayer, in deliuering the bread & wine, to bee receiued with thankesgeuing, that the congregation should for their partes proue and try them selues touching the knowledge of G D D, sayth in the mercies of God offered in Christ, and true sorowe and lamentation for their sinnes past, endeouoring them selues to leade a new life, & to shew forth the Lords death in consenting to his woorde, and institution. It is manifeste that the people, to the number of three thousande soules beeing of diuerse countries and nations, conuerted vnto the Gospell by Peters preaching, continued (for so the holie Ghoste speaketh) in the Apostles doctrine and felowshippe, and breaking of breade, and prayers. This order of service was bled in all congregations from time to time, amongst true Christians, and remayned perfect for the space

of

of five hundred yeares and odde, yea, vntill the same was altered by your Popish Cleargie, who not being contented with that, whiche Christe, his Apostles and the auncient Doctoures and Fathers of the Church had sette forth, deuised a newe way of worshipping God, a new order of ministracion, a straining and newe deuised forme of prayer, and so turned all upside downe. But in defence of the truth, we may boldly and truly answere you, that we holde and mainteine the same order of seruice, the same ministracion of Sacramentes, & the same prayer that the true Apostles and faithfull Christians vsed in all ages. And whereas you aske for Bookes in Englishe, which were written before Papistrie beganne, in which there is no mencion made of praying for the deade, of inuocation to saintes of priuate Masse. It is plaine that there were sundrie goodly bookes of Scripture, whiche Dioclesian that wicked Emperour did burne in open markettes, whose steppes your Church of Rome hath followed euermore in suppressing the truth by suche meanes. Notwithstanding, God be thanked, there be manye volumes extant, writen both by the

auncient

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ms. A. 12. 10. 11.
 1018. 1011.
 1012. 1013.

An Answere to certaine

ancient and godly fathers of the Church
as also in the Saxon tongue & in verie olde
English of which I haue seene one, verie
lately found in a verie olde ruinous wall
which forbiddeth prayers for the dead
whiche teacheth vs onely to invoke the
name of God, which maketh mention of
no masse, but of the communion in both
kindes, and to conclude doeth aduouche in
all pointes the same Sacramentes, the
same principles of religion, and the same
manner of worshipping God, that we doe
and proueth the same by the scriptures. It
appeareth in histories that the Bohemians
made petition vnto the councell holden at
Basill, that they mighte bee permitted
to haue still, the Gospels the Epistles
and the Creede in their vulgare tongue: in
which petition they affirmed, that in the
Sclauon language, it had bene vsed of old
in the Church, and likewise in their owne
kingdome. Charles the great called fise
councils, namely at Mentze, Rome, Re-
mes, Cabilon and Arlate & also decreed
that onely the canonically booke of the
Scripture shoulde be reade in the Church
and none other, as it was decreed long be-
fore in the councell holden at Carthage. He
appoin-

Ex primo Tom.
Conciliorum,
Anno. 810.

name one of them in the whole Church, either erected for your faith, Church and service, or not prepared for all sortes for catholike practises: prone to me that it was done, for any other service and religion, then ours, or that they be monuments of any other faith or church, then that common knowne catholike church: And I resunt.

Answer. 9.

Wheras you demand, What furniture our Congregation enenied, &c. I must needs tell you, that either the hauing of such furniture; or the wanting thereof are but weak & feeble argumentes to proue the true Church of God by: In outward pompe; in superfluous ornaments; in vaine shewes; in baine decking of your Churches with gold and silver, and other precious and costly attire, in unprofitable rites; in furnishinge your temples with abominable idols, in pleasing the eare, in delightinge the eye, in iuglinge, in roaring, in cying, in trifling, in nodding, in becking, & in ducking, in all such heathenlike shewes, and senseles

E 2

signi-

48 An Answere to certaine

significations, wee thinke your Romish Church excelled all idolatrous Ethnickes before, and therefore in such superstitious trifles, wee will not compare with you, but willingly geue vnto you the preheminence, because they be not signes of true religion, but badges of Antichriste, and furniture to deck the whore of Rome withall. For all such kind of trumperie, be her very markes. As there was none of these toyes in the primitive Church, neither in any true reformed Church, suchence that thing so there was no Churches vntill the time of Constantine the great, who builded churches and moued others to doe the like, for the people of God to repaire vnto, for to heare the worde of God truly preached, to receiue the Sacramentes faithfully ministered, according to Christs institution. For the same use and purpose, we haue builded Churches, and doe continually repaire and reedifie such as be decayed and ruinous. But vnto the time of Constantine, the Christians were violently and extremelie put to death, and persecuted of tyrantes hauing no publike places, to resort vnto, but privately assembled themselves, sometimes in dwelling houses, some

sometimes in hollowe caues and denues,
 for feare of the cruel, & bloudie torments.
 Laurentius Valla saith, that in times past
 before the raigne of Constantine the
 greate, the Christians had no temples,
 but secrete and close places, holie little
 houses, but no great and gorgeous build-
 ings, chappelles, no Churches, ora-
 tories within priuate walles, no publike
 and open Churches. For your chalices
 I will onelie vse the saying of Pope Boni-
 face. In time past (saith he,) golden By-
 shoppes vsed wooden chalices: but
 now wodden Byshoppes vse golden cha-
 lices. In like manner in Constantine his
 time there were no altars of lime & stone,
 but communion tables of wood and a long
 time after, as it may easilie be proued by
 auncient writers. Athanasius writeth,
 That the Arria Heretikes in their furie
 and their rage, did carrie soorth and
 burne the seates, the pulpettes, the wod-
 den table and boorde, and suche other
 thinges, as they coulde gett, out of Chri-
 stian Churches. S. Augustine writeth the
 same of the Donatistes. Concerning your
 vestimentes, your catholike practises, and
 all your trumpettes, and beggerly Cere-
 monies,

Laurentius valla
 de donatore
 Constantini.

Bonifacius.

Athanasius in E-
 pist. ad solitariam
 vitam agendam

Augu. ad Boni-
 cium, Epist. 90.

An Answere to certaine

monies, for which you haue no warrant in Gods booke, we may not one rüſhe. Wee should be contented with that, which Christ our ſauior, his Apostles, and other catholick godly Fathers bled: Did not our ſauior Christ, I pray you, minister his last supper vnto his Apostles at the table, without any further ceremonie, euen as the Apostles, & all true Christians haue done euer more: whose example the Lord graunt vs to follow.

Math. 26. 26.

1. Cor. 10. 21.

Papist. 10

I Aske of them, whether the Lutherans, Zwinglians, Illirians, Calvinists, Confessionists, Zwingfeldians, Anabaptists, and such like be all of one church. And if either they can proue vnto me, that these being of such diuersitie in faith and religion, make one church, or that eche of these sectes may giue saluation to their followers being so disagreeable one with the other, in high points of our religion: or that I should beleue all these, rather then the catholike church, or one of these more then an other, all makinge such a bould chalenge, for the truth & Gospell, Let the protestants of all these confarr together, & shew me of these things, and with all, among them selues agree to what sort of these sectes, they would haue me, & I recant.

Ans.

Answere. IO

I Do meruelle greatly, that you impute
 Into our religion, the heresies of the Ana-
 baptists, & Swingfeldians, seing that wee
 doe not in our daily sermons inueigh a-
 gainst their blasphemous errors: but also
 haue written sundry bookes, to confute the
 the same. You doe aske a verie hard & dif-
 ficult questiō, which you do utter, either for
 want of wit, or lacke of knowledge: to wit,
Whether Calvin, &c. were of one Church,
& whether they gaue saluatiō to their follo-
wers. It is not in man precisely to define,
 who is of Gods Church, for that they only
 be of Gods inuisible church, Whome God
 hath elected vnto saluation in his sonne
 Christ before the foundatiō of the world
 was layd, & God only doth knowe who
 are his. But it may be that you vnderstand
 it of the visible church, & then I will an-
 swere you accordingly that we are certain-
 ly perswaded, that they were Gods chil-
 dren, and that they ended their life, and
 closed vp their eyes in the true faith of
 Christe, & doe rest now in Gods Kingdom.
 Where you seeme to charg them with ma-
 nifold scilines, & diuersitie of iudgmentes,

Aug. contra Anas-
 baptistas.

Bullinger. contra
 Anabaptistas.

Ephē. 1. 4.

An Answere to certaine

the truth is, that they agreed in all points with the scriptures, sauing that Luther in the real presence dissented from the rest: which heresie (as I haue noted before) he receiued of your church of Rome. I would not haue you to thinke, that we ground our faith and religion, or repose any part of our saluation vpon any particular Church, or Councel, or vpon any mortall man, as you do. We receiue mens iudgments, and writings, as they are men, and so may erre. And so the godly Fathers in times past were reputed and taken: S. Augustine bath these wordes. Wee ought not (sayth he) to accept the disputations, & writings, of any one be they neuer so Catholik, and prayse worthie, as we do receiue the canonick scriptures, but that sauinge their reuerence due vnto them, we may well finde fault with, or reiect some thinges in their writings, if it happen we finde, they haue otherwise thought, then the truth may beare them: so am I in other mens writing, and so would I haue others vnderstand myne. It is most true that Origem, Ambrose, Augustine, Hierom, & the other fathers of the Church haue their severall errors, & one doth write against

Aug. ad Fortuna-
lanum.
pist. 3.

X



against an other most vehemently. What
 maruell is it, that these did differ, seeing that
 the Apostles the selues could not agree al-
 wayes in all pointes. Paule did withstand
 Peter in the face before all men. Platina,
 one of your owne storie writers, affirmeth
 that the Popes them selues, whom you
 praise so much of, did repugne one an o-
 thers decrees. The next Pope (saith he)
 either breaketh, or vtterly repealeth his
 predecessors decrees: For these little pettie
 Popes, had no other studie to occupie them
 selues with all, but only to deface, the name
 of the former Popes: of which church were
 not only these Popes, but also your owne
 scholemen, & pillars of your religion: How
 came it to passe, that these things were re-
 ttered in your owne boks. Barnardus non
 vidit omnia: Barnarde did not see all
 things. Hic magister non tenerur: Here
 one maister is not to bee receiued. Tho-
 mas Aquine, saith, that we are not bond
 vpon the necessitie of saluatiō, to beleue
 not only the Doctours of the Church,
 as Hierom. & August, but also neither the
 church it selfe, sauing only matters con-
 cerning the substance of faith. But lett
 all mens auctoritie passe, and receiue that

Gal. 2. 11.

Platina in Ste-
phano & Ro-
mano.Tho. Aqu. in
quodlibet q. ar-
ticulo vltimo.

78 An Answere to certaine

Gal. 1. 8.

remaining in eight persons, the which which the holy Apostle writeth. Whosoever bringeth not the Doctrine of the Gospell, receive them not. And againe: If wee or an Angell from heauen doe preach any other doctrine, the you have receiued, hold him accursed. To conclude we ought not to leane either to this man, or that, to the right hand, or to the left, to this church, or that church in any thing what-soeuer, further then the truth of Gods word doth direct vs. Neither doeth our saluation depend vppon anie earthly man, but we ascribe it wholly to our lord & saviour Christ, by whose stripes onely we are healed.

Papist. II

Moreouer I aske of the Protestants, whether in the time, on which they hold the true Church to haue bene hidden or lost, the people, that learned this article of their Creede, I beleue the catholik Church, was bound to goe from the church, which they sawe, and which taught them both that article & all other things touching their faith, by which they were christened & receiued at other sacramentes & commodities of salvation? And whether they were bound to seeke for this unknowne & classe congregation, which they could neither come vnto, nor by

which they neuer receaued any benefit, nor
 could receiue any, & so forsake the church,
 in whome and in whome they receiued both
 their faith & sacraments, Shew me therfore
 what the Christian men of those daies were
 charged to beleue any other church or seke
 for any other church, the that which taught
 them the articles of the church, and bapti-
 zed them: And I recant.

Answer. II

Y Du further demasid, Whether the peo-
 ple, when the Church was hid, were
 bound to goe from the church, which they
 sawe, & secke the unknowne church, & be-
 leue the same. If you will vouchsafe to per-
 use that, which I haue noted: heretofore,
 which is also confirmed by sundrie learned
 authorities, viz. that the true church of God
 is to be sought for, & to be found only by the
 scriptures, which are the foundations of the
 same church, you may be satisfied heerein,
 that the people ought to stay them selues
 vpon the scriptures, & not to beleue any fur-
 ther, then Gods word leadech the. The true
 church of God, is not alwayes most appa-
 rant in earth, or consistinge of the greatest
 number. This appeareth by Noah, in
 setting him selfe against all the worlde Gen. 9.1.
 (the true Church onely excepted) then
 remaine

An Answere to certaine

Gene. 19. 16.

1. Reg. 19. 10.

Esay 1. 21.

Psal. 14. 4.

were saved in the arke, and all the worlde
else drowned. Was not Lot & his small fa-
milie, the true Church of God deliuered by
the Angells, and the five whole citties de-
stroyed: where was the Church in the time
of Elias, when he complained most bitter-
ly, and said, I haue bene verie ielous, for
the Lord God of hostes: For the chil-
dren of Israel, haue forsaken the con-
nant, broken downe the altars, & slaine
thy Prophetes with the swoord, & I on-
ly am left, and they seeke my life to
take it away. Where was the Church
when Esay the Prophet cried out. How is
the faithfull cittie become an harlot? it
was full of iudgement, & iustice lodged
therein: but now, they are murderers,
their siluer is become drosse, their wine
is mixed with water, their Princes are re-
bellious, and companions of theeues.
Where was the Church, when David the
Prophet did breake forth into these
words, there is not one that doeth good,
no not one. If there were any Church of
God, in these times, in which these Pro-
phetes liued, no doubt it was in verie fewe
or els hid altogether, otherwise they would
not so grieuously haue complained of the
want

ant thereof. And yet there was in all
 these times, a Church in outward forme, &
 we, to the iudgment of man supposed to
 be the true Church, where the Jewes the
 true Church, at what time they boasted most
 the outward beautie of their Church,
 saying: We are the temple of the Lord, or
 when they sayd, wee are the children of
 God: whereas euen at that time, they were
 whoring after their owne inuentions.
 But as the Scribes, & Pharisees vaunted
 them selues, that they were the true Church
 of God, the Disciples of Moses the sonnes
 of Abraham, where as in deede by the te-
 stimonie of our sauiour Christ, they wor-
 shipped God in vaine, teachinge the pre-
 ceptes and doctrines of men, and erred, for
 that they knowe not the scriptures, & were
 hypocrites & dissemblers, deuouring wi-
 dows houses, vnder a colour of longe pra-
 ieuens so you, with your Church of Rome,
 though you bragge neuer so much of your
 succession, and auctoritie, the holy ghost
 plainly sheweth, that your Babilon shall
 haue a fall. Our sanctour Christ telleth both
 you, & the pharisees, that you haue made
 (through your owne deuises) the temple of
 God a denn of theues, Triumph neuer so
 much

Jerem. 7. 4.

Jo. 8. 41.

Jo. 8. 33.

Marc. 7. 7.

Matth. 22. 29.

Matth. 23. 14.

Apoc. 18. 10.

Luk. 19. 46.

An Answere to certaine

much, that you are the catholike church
that you are in the arke of Noah, you are
none of Gods, neither shall be, till you re-
nounce, & abolish your vaine ceremonies
false worshipping of God, & other thinges
which you do contrarie to his holy worde
The true church of God, is copared to the
Moone: which sometimes is full cleere and
bright, sometimes in the Celips is wan
darke: so the church of God is now great
now small, now calme and in quietnesse
nowe subiect to tempests, and troubles
nowe in many, nowe in fewe. And there-
fore you are greatlie deceiued, in that
you do thinke, the Church utterly extin-
guished, whē it appeareth not at your plea-
sure. Thus you may learne by sundrie wo-
ters, that God hath had, & will haue alwaies
his church, whether it be more or lesse. One
which hath written the Foote of faith, sayeth
thus: In this barraile of diuells, notwithstanding
the godly Princes, the souldiers
the Ecclesiasticall Prelats & subiectes be-
ouerthrowen, yet euermore some re-
maine, in whom the truth of faith, and
the righteousness of a good conscience
is preserved. And although there remaine
but few men in the world, yet in the same.

Fortalitium fidei,
lib. 5.

Church then al mē yong & old for those yeres
 perished wth out hope of mercy, because they
 coulde not unite them selues and be incor-
 porate to the companie and congregation
 whereof they neuer hearde, nor coulde by a-
 nie meanes surmise. Therefore let anie man
 alius proue me, that either anie man could e-
 uer out of the trewe Church be saued, or
 that anie other companie could bee knowne
 for the true and onely Church, but our com-
 mon catholike societie, or that all men were
 damned for a thousand yeres together, be-
 cause they coulde not surmise of anie other
 Church, then that which practised all holie
 functions which Christ lost for our saluation
 in the worlde: And I recant.

Answer,

12

Concerninge your question, whether
 anie man for the space of a thousande
 yeres of blindnesse coulde be saued out of
 the Protestantes Church, wee doe not yeld
 so much vnto you, that your blinde Church
 continued a thousande yeres, but of that
 I haue sufficiently spoken before, and haue
 shewed in what manner it began, howe it
 grew, and increased, and when it came to
 full perfection. You haue moreover fra-
 med (albeit uncunningly) a dilemma or

5

case

12 An Answere to certaine
captious proposition, wherein you meane
to intrappe vs, in these words : If (say you)
for the space of a *M. yeres*, the people could
be saued by the popish sacraments, then there
was a way to heauen, without Gods church :
then al are dāned which died, within the ci-
passe, of these *M. yeres*. Whiche argumen-
is vnttrue in either parte : for wee neither
can ascribe saluation to your sacraments
neither do we cōdemne those, which died in
the time of ignoraunce, but referre them to
Gods secret iudgement. Furthermoze we
answere that without the Church of God
there is no saluation, but this Church is
not bounde, nor tied to place, time, or per-
son, but is inuisible, not knowne, saue on-
ly to GOD, who causeth his lighte to shine
forthe of darknesse, who doth by his holy
spirite breathe where he thinketh good.
Who is no accepter of persons, as Peter
saith, But in euerie nation, he that fea-
reth God, and worketh righteousnes,
is accepted of him ; Who is sure in his
promises & cannot denie himselfe. And
Saint Paule groundinge vpon Gods elec-
tion and mans faith, saith That the foun-
dation of God remaineth sure, & hath
his scale, that the Lord knoweth who are
his

X
Joh. 3. 8.
Act. 10. 34.

2. Tim. 2. 19.

his. We cannot iudge whom God hath
 chosen. For although Elias supposed all
 the children of God in Israel, to haue been
 murdered, by wicked Iesabell, and cried
 out, I onely am left alieue; Answer was
 made him by God, That hee had seuen
 thousande in Israel, that had not bowed
 there knees vnto Baall. And therefore
 we will not iudge those, which haue died
 in ignorance for want of knowledge, but
 referre al to Gods secret Iudgement, who
 knoweth whom he hath chosen. Touching
 the visible church, Saint Augustine saith,
 That according to gods secret predestina-
 tion, there be manie sheepe without the
 Church, and manie wolues within the
 Church, for he knoweth them, and hath
 them marked, that knowe neither God
 nor themselves. So that we neither con-
 demne olde, nor younge, rich nor poore,
 noble nor simple, but leaue them vnto the
 Lord, who knoweth his. God is able in
 a moment to turne mans harte. The theife
 that did hang vpon the right hande of our
 sauior Christ when he desired him to re-
 member him, when he shoulde come into
 his kingdom, was most louingly receiued.

2. Reg. 19. 17

August.

Lukr. 23. 42.

An Answer to certaine

ben trained by al their life time in your popish religion, and bypon their deathbed when they did see no waye but one, they haue renounced all your trumperie, and popish woozship and haue dyed faithfull Christians to mans iudgement. Therefore I ende this matter, with that saying
Heb. 5. 2. of the Apostle: That Christ is able to haue compassion vpon them that be ignorant. So we referte all things vnto Christ as vnto our onely heade and Captaine, who hath conquered all our enemies, and reconciled vs to God his father. You repose a trust and confidence in your Sacramentes, whereunto you doo ascribe saluation vsing them as a way or meanes to climbe by to heauen, as though they coulde sanctifie and, conferre grace, which, albeit you did vse them according vnto Christes institution, which you haue cleane altered, and doo not agree therewith in any one point: yet they were but visible signes of inuisible grace, So we say that they bee true significacions of Gods eternall grace, beeing ministred according to the rule, which Christ hath left. But if grace were necessarily ioyned with the outward Sacramentes, then the wicked receiving the
Sacra.

Sacramentall signes, shoulde also receiue grace which is farre from them. I will not bryge you with manie authorities for the prooofe hereof, whether the sacraments containe grace or no: Reade but your owne writers, and they can satisfie you herein, Bonauenture one of your own side saith: Wee maye not in anie case, saye that the grace of God, is contained in the Sacramentes substantiallyl, as water in the vessel, or medicine in the boxe (for to vnderstād it so, it were erroneous:) But the Sacraments are saide, to containe the grace of God, because they signifie the grace of God. Another of your schoole-doctors saith: The speciall grace of the passion of Christ is contained in the Sacraments of the Church: euen as the power of the woorkeman is contained in the instrument or toole, wherewith he woorketh. Euen as the children of the Prophets sayde to Elizeus the Prophet: O thou man of god, death is in the pot: for that they feared, some poisoning herbe to be in the pot, because of the bitternes. And as the wise man saith, Death and life are in the power of the tongue and they that looe it, shall eate the fruite there-

Bonauentura in
4. Senten. dist. 1.
4.3.

John. de Parisius,
de potest. Regia.
cap. 26.

2. Reg. 4. 40.

Proverb. 18.

An Answere to certaine

thereof. His meaning is that by the well, or euill blessing of the tongue, cometh eyther good or bad. But thus much of these matters.

Papist. 13

A Gaine shew me anie church, or imagination, if you can by good reason, a Church of Christ, in which there is no gathering together for preaching, no spirit of prophesying, no rodde of correction, no order of ministring, nor anie spirituall function that can be named: prooue me that there can be a true Church for a thousande yeares together, and lacke all these things, and withall, that there was one untrue Church, which for those many yeares onely practised these offices to the saluation of many, And geue me a good reason, why this church that alwaies hath had these functions should be a false Church, and the other that wanted them all, shoulde be a true Church, and I recant.

Answere. 13

These be verie base, & childish reasons to prooue the true Church of God by, as though Christes Church shoulde bee alwayes knowne and discerned by outward offices, and functions. I haue shewed be-

fore

foze at large, that the true church of God might be so hiddē, & the true religion so suppressed, that it might in mans iudgement seeme that god had no church at al, or else a very smal Church: yet neuerthelesse God hath from time to time sent some Moses, some Elias, some Ieremie, some Bartich, or some one or other, to represent his true Church, to publish his true law & gospel, & to waken the people from sinne, that the world might thereby be without al excuse, as I haue named some, whiche liued in the time of ignorance, which diligently preached the Gospell and reprooued the idolatries of your Church. There was mozeouer certaine godly preachers in Sueuia, in the yeare of our Lorde. 1240. which preached against the Pope, affirming his authoritie to be vsurped, and the doctrine of the Church of Rome to bee corrupt. Arnoldus de noua villa a Spanyarbe complained, that Sathan had seduced the world, by your Church of Rome, from the truth of Iesu Christ, and said, That there ought to be no sacrifice for the deade. Which your Church earnestly maintaineth. At Brugis were. 36. citezens of Mouguntia burned for the doctrine of Christ,

Cranezius. lib. 3.
cap. 16. & 18.
Anno. 1240.

Lib. de testibus
Veritatis.
Anno. 1290.

Anno. 1390.

An Answere to certaine

affirming the Pope to be Antichrist.

Militius a Bohemian, a famous and godlie Preacher, inveighed against the Church of Rome, saying, That Antichrist was alreadie placed. Marcilius Patavius, Gulielmus Ockam, Iohannes Gandauiensis, Luitpoldus, Andreas Laudensis, Aligerius, Gregorius Arminensis, Andreas de castro, Buridianus mainteined all the Gospell against the Popes proceedings. Dantes an Italian wyter in his booke called, The canticle of Purgatory, declareth the Pope to be the whorpe of Babylon, Tauterus a Preacher of Germanie preached against mans merites and Invocation to Saintes. Franciscus Petrarcha, about the same time did write an Italian meeter affirming Rome to be the whorpe of Babylon, the schoole and mother of errour, the temple of heresie, the nest of al trecherie. Iohannes de Rupe scissa Anno 1340, did write, that Rome was Babylon, and the Pope the minister of Antichriste. Conradus Hager taught twentie foure yeares together, the masse to be no sacrifice: & that monie taken for Masses, was verie robberie and sacriledge. Iohannes Mountriger Rector of the vniuersitie of

Extravagant cap.
Licet, intra doctrinam. Anno.
1300.

Francis. Petrarch,
Epist. 20.
Illiri, de sectis.

In bulla Gregorii
Anno. 1364.

Anno. 1384.

of Vlme, disputed in open schooles against
 your Popishe doctrine. And at the same
 time, Nilus Bysshoppe of Thessalonica ^{Nilus.}
 preached, and also wrote a booke against ^{Anno. 1384.}
 the Pope and the Church of Rome, whi-
 che booke is now extant in English. True-
 ly there passed no age since Christ, as it
 appeareth by the histories, in which Chri-
 stes Gospell hath not bene preached by
 some one or other, either privately in the
 times of persecution, or publikely in the ^{Chrysost. in}
 peaceable times, and tranquillitie of the ^{Mat. 24.}
 Church, when prophesying of whiche
 Paule speaketh, and other godlie exerci-
 ses hath beene vsed. But howe the true
 Church may be knowen, it is manifest:
 surely even in the Scriptures of God, in
 whiche we learne Christ, in which we may
 learn the church, & by which we may know
 the difference betwixt the true and false
 Church. S. Chrysost. saith: At this time all
 Christians ought to flee vnto the Scrip-
 tures: Because since heresies inuaded the
 Church, there can be no triall of true
 Christianitie, neither can Christians,
 which be willing to know the true faith,
 haue anie refuge sauing the Scriptures.
 Againe he saith, he that coueteth to

An Answere to certaine

knowe which is the true Church, howe shall he know it, but onely by the Scriptures? The Church of God, I meane, euerie faithfull congregation, in the time of peace and quiernesse, doth vse preaching, Christian and profitable exercises and discipline, as (Gods name be thanked) wee haue at this day, especially in all reformed Churches, and we haue had since Christs ascention: your Church hath alwaies persecuted the true Church by fire, and faggotte and other exquisite tormentes. If I may be so bolde, I woulde aske one question of you: Whether the true Church of God did euer from the beginning persecute, or that it hath bene persecuted. You will I thinke confesse with me, that Caine (a figure of the malignant church) did murder his innocent brother Abell, an image of the true Church: that Ismael persecuted Isaac: Esawe, Iacob: Saul, David: the false Prophetes, the true Prophetes: the vngodlie Pharisees, Christe the Messiah: the false Apostles, the true Apostles: the cruell tyrantes in the primitive Church, the faithfull Christians: and to conclude, your Romishe Church, the true Church, and professoures of the Gospell.

And

Gen. 4. 8.

Gen. 21. 21. 9.

Gen. 27. 4.

And this thing was forewarned by our sa-
 uiour Christe, That in the worlde his
 churche shoulde haue tribulation: that *John. 16. 20.*
 the worlde shoulde reioyce, and his chil- *John. 15. 20.*
 dren shoulde be sadde, that if the false *John. 16. 2.*
 Church had persecuted the Lorde, it
 shoulde in like manner persecute the
 seruaunt: and that they whiche shoulde
 persecute the Church of God, shoulde *Aug. de citi. Dei*
 perswade themselves, that they do God *lib. 22. cap. 6.*
 good seruice. Saint Augustine speaking
 of the persecution in the primitive Church,
 saith: They were bounde they were im-
 prisoned, they were beaten, they were
 racked, they were burned, and yet
 they multiplied. And Iustinus Martyr
 sheweth what he thought of those whiche
 suffered, being yet an Ethnike. When *Eusebius, lib. 4.*
 (saith he) I herd that the Christians were *cap. 8.*
 accused and reuiled of all men, and yet
 sawe them goe to their death, and to
 all manner terrible and cruell torments
 quietly, and without feare, I thought
 with my selfe, it was not possible, that
 suche men shoulde liue in anie wicked-
 nesse. But to returne to your Church,
 we may say truely, that you neuer had, nor
 bled in your Church rightly according to
 the

An Anfwere to certaine

the worde of **G D D**, either preaching,
prophesying or discipline: as for prophesying
vsed by the Apostles, and all other
godlie reformed Churches, your Church
of Rome neuer vsed. If you meane by the
spirite of prophesying, which you challenge
as of right to your church, the forewarning
of thinges to come, which office was reas-
sed in the Church: then take heede least by
your owne confession, you betraye your
church to bee that Synagogue of Sathan,
of which our Saviour Christ geueth be-
warning, that with signes and wonders if
it were possible shoulde deceiue the elect.
You preached very seldom, not in time, and
out of time, as Paule admonished his schol-
ler Timothie: and when you preached, you
preached not Christ and his death, to bee
the onely ransom for our sinnes, but your
owne workes and meritorious deedes:
not Christes Gospell, but your Legend of
lyes, and your vaine and superstitious tra-
ditions, for whiche you had no warrant in
Gods booke. The law of God and his true
worship was either altogether abolished,
or else most wickedly corrupted before the
times of king Iosias. Helias did also reue
the same beeing before his time decayed.

2. Tim. 4. 2.

It seemeth in like manner that the people of
 the Jewes were fallen from God, when
 they said vnto Ieremy, The words that
 thou hast spoken vnto vs in the name of Jerem. 44. 26.
 the Lord, we will not heare them of thee,
 but we wil doo whatsoeuer thing goeth
 forth of our owne mouth, as to burne
 incense vnto the Queene of heauen and
 to poure our drinke offerings vnto her,
 as we haue doone, both we and our fa-
 thers, our kinges and our princes in the
 citie of Iuda, & in the streetes of Hieru-
 saleni. Whereas in deede they worshipped, &
 sacrificed to the Sonne Moone and
 Starres, and committed grosse Idolatrie,
 against God. Euen as you haue learned
 of that idolatrous people, and grounded I
 thinke vpon this place, to call the Vir-
 gin Mary Queene of heauen, and to sing
 Salve Regina, and againe, Regina coeli
 latrare. Reioyce O Queene of heauen.
 And euen from this same time wherein
 Ieremie lived and for the most parte, vntill
 the time of our Saviour, there were falsse
 Prophets, and men of greates learning,
 which preached idolatrie in stead of Gods
 lawe, yet imagined that they serued God,
 that we say that these were of Gods church
 because

An Answere to certaine

John. 8. 33.

because their religion continued so long a time, woulde that excuse them? or the Pharisees in pleading that they were the true successors of Moses, the children of Abraham, and that they taught the Lawe of God, when as in deede they had corrupted the Lawe: Euen so albeit you boaste neuer so much of succession, or that your Church hath continued thus manie hundred, or thus many thousand yeeres, or that your Church is the knowne Catholike Church, if that you be not able to prooue by the word of God, that your Church is the true Church, and the religion and doctrine of your Church is fully and wholly in euery point grounded vppon the Gospell of Christ (which you shall neuer be able to doo) then you boaste and bragge in vayne.

The Turke himselfe by this argument of succession and continuance, may approue the Alcoran and religion of Mahomet, and this to be as true a Church as yours. This reason might the Aegyptians, the Persians, the Romanes and all Esawes broode haue alleadged for themselves. So that to ende this matter, it is neither the title or name of a Church, neither the succession of Officers, or the continuance of the

the same, vꝛ the auctoritie of anie man,
that maketh the difference betwixte the
true and false Church, but onelie the true
worde of God, which discerneth them.

Papist. 14

Moreouer let anie Protestant shewe,
how that can be the pillar of truth,
whiche durst not for a thousande
yeares together, claime either the
preaching of Gods worde, or ministring the
Sacramentes, or woulde vtter her selfe a-
gainst falshood and superstition. Let any
man shew that all the giftes of the Spirit,
and functions of the holie Ghoste haue been
taken from her for a thousande yeares toge-
ther, and onely practised for the peoples vse
by the adulterous Church: Let it bee
declared how the gates of hell haue not pre-
uailed, and Christes wordes, promise, and
warrant for her hath not bene voyde and
frustrate of a hastarde church exercising
perpetuall idolatrie (as they say,) haue spoy-
led the true church of all holie actions, and
of the whole gouernement, and of the whole
name of Christianity almost euer since Chris-
stes time: Let me see therefore howe the
only darceling and spouse of Christe shoulde
be neglected so long of him: so long let the

Aduersary

An Answere to certaine

Adversarie shewe that the Church should
ever by superstition and falshood commit
adulterie, or deserve to be denorced from
him, or that Christ shoulde ever want his
spouse in earth, or that he shoulde be either
a heade without a bodie, or of such an vn-
known and small bodie: or that Christ his
onely kingdome should become so contemp-
tible, or that his spouse in earth shoulde ever
lacke the singuler prerogative of Gods spirit.
Shew me these things, and I recant.

Answer. 14.

CONCERNING the principal matter com-
pised in this your demaunde, it is sub-
sicientlie answered before, howe that all
the Christians in Greece and Asia have e-
ver refused to agree with your Church in
faith and doctrine, & that God hath raised
up from time to time, since your Church
declined from the true and Apostolike
faith, some which have inveighed against
your superstitious traditions, etien as it is
recorded by a learned writer, who affir-
meth, That there hath bene some in eve-
rie age which have honored, and em-
braced the Gospell; but that within the
space of these foure hundred yeares, the
zeale therof hath decayed in manie men.

And

And whereas you aske, Howe the holie
Ghost can be kepte so long from this close
Church, howe the gates of hell haue not pre-
uailed against it, howe Christes deareling
should be neglected, howe Christe should
be head of suche a Church, as hath either
no bodie at all, or else a very small, and
little bodie: I answer, that altho to your
eyes it is the Church of God, whiche
is the congregation of the faithful, be con-
temptible and despised, yet neuertheless
in Gods eyes it is precious.

The holie Ghost commeth not in visi-
ble forme vnto the children of God (as the
Duke of Bowler presented himselfe in the
ancient, and stared your Pope Iohn in
the face, when he and his Cleargie were
at in a general Councell holden at Rome,
by which occasion the Councell was dissol-
ved) but he is the comforter, whiche shall
abide with the church of God,
whiche dwelleth with suche as be faithful,
whiche guideth and ruleth their mindes,
whiche doth sacrifice them inwardly, whiche
spirite doeth breathe his graces, where
he listeth, and when he pleaseth. And there-
fore it is a great fault in you, to utter suche
base iudgement, and to propounde suche
base

Nicholaus Cle-
maugis.

John. 14. 16.

An Answer to certaine

Math. 16.18.

vayne questions, or rather as you seeme, to
define where Gods Spirit remayneth, al-
though you had him in a string, or that he
should be at your becke and appointment.
The wordes of Christ be true, That Hel-
gates (which is the power of Sathan &
Antichrist, which standeth in craft
and violence) shall not preuaile against
the Church of God. For you may burne
their bodies, racke them in peeces, teare
them in sunder with wilde horses, boyle
them in cauldrons, roast them on spittes,
broyle them vpon gridpoins, stabbe and
pierce them in th' bodkins or penknives,
throwe them vnto wilde beastes, or other
waies to torment them, as your Church of
Rome hath vsed the children of God, euen
this close Church, whiche you so often de-
skoffe at. Nevertheless, their names are
written in the booke of life. When you
haue consumed the bodie, you haue no fur-
ther power, you haue done all that you can
for Christes Church is Christes darling
indeede, whom he will not forsake, because
he is alwayes faithfull, and sure in his pro-
mises. The mouth of God hath promised
them helpe, whiche cannot lie. Christe in
deede is the true and onelie head of his
Church, whiche be the faithfull childre

of God, truly called the temple of God,
because that GOD is resident in them by
his holie spirit; and these faithfull are the
stones of the new Ierusalem, which is the *Apoc. 21.10,*
vniuersall Church of God, of the which *Ephes. 2.20,*
building Christe is the chiefe corner stone,
though you haue taught the people of God
otherwise affirming, the Pope to be head
of Gods Church, and to be of equiualent
authoritie to Christ. One of your schole
doctors saith, That Christe and the Pope
make one consistorie, (and sinne onely
excepted) the Pope can doe whatsoeuer
God himselfe can doe. And euen as you
deale with Christe for the preheminance
and rule: so you will appointe him a body,
no bodie, or alter or chaunge his bodie,
as you liste. You cannot limate GOD
his Church, for his Church is in manie of
one, as his heauenlie wisdomme appoyne
th. And therfore Christ saith That when
euer two or three are gathered togea- *Mat. 18.20,*
ther in my name, I am in the midst of
them. And as one doth say, as is before
alleged. Although there were but two
men remayning in the worlde, yet in
them two, the Church of God, which
is the vnitie of the faithfull shoulde bee
saued.

*Panormitan. de
electione cap.
licet, abb.*

*Forraliti, fidel
lib. 5.*

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saued. Therefore, though man be ignorant whome God hath elected unto salvation, and who be of Christ his bodie: yet God who vnderstandeth all secretes, doeth knowe who are his. And euerie member of Christ hath the spirite of God to assure his conscience, that he is the childe of God. God graunt you that inward testimonie, and the comfort of the same spirite, grounded vpon the Gospell, which they doe feele in themselves. Then will you neuer be carefull for these outward shewes.

Papist.

15

Shew me that the church which ought to be a Christian mans stay in troubles and tempests of doctrine, might become so hidden, or so close, that no man could finde her, or so hartlesse that she could succour no man, nor instruct any man in his doubt of conscience or distresse in faith. Proue me that there may be such a decay of Goddes spirit, truth, and churches. And I recant.

Answere.

15

It seemeth that you are harping alwaies vpon one string, but if you would be diligently waite with your selfe the frailtie of man, who is daily slipping away from

efffull obedience towards God, and consider what bibles and bites God hath ordained to pull him backe from the libertie of sinne, & to preserve him from daungers: You shal finde other states to grounde mans faith, and settle his conscience, then anie such outward shewe of a visible Church, as you imagin. The ground worke, and foundation of faith, and the state, and buttresse of mans conscience are the holie scriptures, which David the blessed Prophet calleth the Mountaines, vnto which the faithful shoulde lift vp their eyes, which are the onely comforte to the in their troubles. Christ exhorteth vs To searche the scriptures, for they do beare witnes of him, who is our peace our iustification our sanctification, & our redemption. The Apostle assureth, vs That the scriptures are the power of god vnto saluatiō, to as many as beleue, whether they be Iewes, or Gentils. What need we any further prooffe to teach vs, that faith is staid vpon the scriptures, then that which is spoken by Paule the Apostle? Faith (saith he) commeth of hearing, and hearing by the worde of God. Howe shall we knowe God? Howe shall we knowe Christ? How shal we knowe

Psalm. 121. 1

Iob. 5. 39.

1. Cor. 1.

Rom. 1. 16.

Rom. 10. 17.

An Answer to certaine

Gods spirit, howe shall we discern true faith from a fonde opinion, but onely by the scriptures. Faith (as Saint) Augustine affirmeth) doth stagger, if the auctority of gods scriptures do faile. True faith, true knowledge, and a right conscience, are grounded vpon the worde of God. Constantine that worthe Emperour spake openly in the Nicene Councel to the like effecte: The writings (saith he) of the Euangelistes, and Apostles, and the oracles of the auncient Prophets, do instruct vs plainely, what we ought to vnderstande and beleue of Gods will and pleasure: and therfore all contention set aparte, let vs seeke the solution of those thinges, which bee propounded out of the scriptures of God: which by the testimonie of the holy Ghost be able to instruct vnto all good workes. The doctrine of the scriptures teacheth especiallie these foure principles: Knowledge, Faith, Goodnes, & Iustice true braches of a christian mans life. It is the parte of euerie Christian, to learne to knowe God, the Creatour and maker of all thinges, to knowe Christ the redeemer of mankind, to knowe the holy Ghost the spirit of sanctificatiō, & what benefices

Tripartit. Hist. lib.
2. Cap. 5.

1. Tim. 3. 17.

benefits be hath, and doth receiue by these
 three persons, vnited in one Godhead: which
 knoweledge the wise man calleth, Perfect ^{Sapi. 15.3.}
 righteousness, and the roote of immor-
 talitie. Also our Saviour Christ saith, That
 this is eternall life, that they know thee,
 the onely true G O D, and Iesus Christ ^{John. 17.3.}
 whom thou hast sent. Man created accord-
 ing to gods Image, may not be like the ^{Psal. 32.9.}
 Horse & Mule, in whom there is no vn-
 derstanding, or to bee such as God by the
 Prophet complaineth vpon, That the ox
 knoweth his owner, & the Ass his ma-
 sters cribb; But Israel hath not knowne,
 my people hath no vnderstanding. It be-
 cometh him to beleue, in these three persons,
 and all thinges, which he knoweth out of
 gods booke. It is his part, and duty more-
 ouer, to practise pietie and godlinesse to-
 wardes God, iustice and vpright dealing to-
 wardes man. But I knowe what you
 boote at: Merely to haue vs to beleue, and
 to stay our selues vpon the auctoritie of
 your Church of Rome, and the unwritten
 verities of the same Church. Because the
 true Church of God, hath not alwaies ap-
 peared to the view of the whole worlde in
 outward pompe or shewe: Therefore your

An Answer to certaine

Indeuour to perswade (yet I trust in vain) that man doubtfull in conscience and wauering in faith, coulde receiue no comfort by that close, musible, and hartles Church, as you call it. I haue proued before, that God hath raised vp in all ages, since the beginninge of the worlde, such as haue giuen a testimonie of their zeale, and true religion, vnto the worlde. You must not li mit, and appointe God his Church, or vpon whom, hee shall power out his graces, or in what measure he shall bestow his spirite. God by the ministerie of his woordes doeth cure and heale suche as be broken in heart, giveth medicine to heale their sicknesse, maketh strong the weake faith, and doth comforte the feeble minde of man by his holie spirite. Gods spirite cannot decay, or be of lesse power, or Gods church and spouse lesse honourable, albeit there were but one simple man in the vniuersall worlde, to mans iudgement, which doeth imbrace the trueth of God. Though Abell was but one, though Elias in his time was but one, Noah and his household but a small number, Christe our Saviour and his simple Fishermen his Apostles, men of no reputation, a very few in respect of

Psal. 147.3

of all the world besides, had God therefore
 no Church in these times? Notwithstanding
 the law was corrupted before Christ,
 the true worshipp of God cleane extingui-
 shed, all the people geuen for the most part
 to idolatrie, yea, and no prophet to reprove
 the people from Malachie his time, vntill
 the comming of Christ, sauing Iohn Bap-
 tiste, and he thirty yeares of age before hee
 preached: was there no church or was
 Gods spirite decayed, and his traueth van-
 quished all this while? God forbid, that
 wee shoulde bee so rash in iudgement, as
 once to thinke so. For Gods spirite, which
 is the comforter of the faithfull, hath instruc-
 ted the church of God, whether it hath
 appeared, or bene hidde, whether it hath
 bene close or open, whether in manie or
 in fewe erer since the beginning. So
 Christe Iesus hath promised that his spi-
 rit shoulde remaine with the children
 of God, though the wicked would not
 receiue him, because they see him not,
 neither knowe him. The comfortable
 Spirite of God doeth woork the saluation,
 doeth adopt into Gods fauoure, doeth puri-
 fie our heartes, doeth moue vs to all good *John. 14. 16.*
 and godlie actions, doeth comforte vs in al

An Answere to certaine

daungers, and confirmeth vs to expecte
the comming of our saviour Christ. Ther-
fore to this spirite with the Father and the
Sonne, be all honour laude and praise.

Papist. 16

S Heve me againe whether anie man
can be saved, except he beleue the ca-
tholike Church, and that is it, which in
the face of all the world hath practised
preaching the conuersion of nations to the o-
bedience of the Gospell, that hath alwayes
had the ministring of the Sacramentes the
hearing of matters in controuersie the order-
ly succession of Bishoppes, vniiformitie in so-
lemne ceremonies, vntie in faith, that hath
in her selfe all holy functions of the spirit, a
working of miracles, remission of sinnes, the
true sense, and interpretation of Gods word,
that is beautified with diuersitie of states,
commended by Christ in the Gospell as with
virgins, martirs, with confessors, and the rest.
Prooue vnto me, that this is not the true
Church, or that we be bounde to obey this
Church and none other in all controuersies
and doubts raised by the difficultie of the
scripture, or by the vaine contention and
pride of heresie. And I recant.

Answer. 16

Suppose that there was neuer any man,
 which would looke to haue saluation by
 Gods mercies in Christ, that euer denied
 the Church of God. So we beleue that
 God hath had his Church euer since the
 beginning, which Church is the Company
 of the faithfull dispersed throug out the
 face of the whole earth, which church is the
 house of Christ, builded vpon the doctrine
 of the Apostles, and Prophets, Christ him
 self being the heade corner stone. Yet
 we bitterly denye your Church of Rome to
 be this true Church of God. The reasons
 and causes, why we will not close bandes,
 agree with your Church be these: First,
 our Church dooth refuse Christ Iesus to
 be her head in that she setteth vp her Pope
 to be her head, wherin she wilbe gouerned
 in all things, euen against Gods holy word:
 therefore your Church is not of God. That
 Christ is the heade of the true church, not
 but the spirit of God testifieth, that God
 hath appointed Christ ouer all things,
 to be the head to the Church, which is
 his body: And again, The husband is the
 Christs head, euen as Christ is the heade
 of the Church, and he is the same, which
 giveth saluation vnto his body. Your
 Church

Ephel. 2.22.

Ephel. 5.23.

An Answere to certaine

church appointeth otherwaies to be saved
 by, then onely Chyristes death and passion
 yea, doth persecute Chyrist in his members
 taketh away the key of knowledge, which
 is the woorde of God from Gods people
 for that ye wil not suffer them to haue it
 their knowne tongue: you feede them
 with the sweete pastures of the holy scrip-
 tures, but with the bregges of your blinde
 Ceremonies, and bayne traditions: you
 teach them to pray in a straunge language
 to woozship the creature, in steede
 the Creator: you mixe the woorde of God
 with your owne deuises, not to the be-
 nefite of Gods people, but to get mony, and
 to enrich your selues, with the spoile
 their soules. You sett out all your practi-
 ses (as you call them) to sale: For of your
 church it is saide: Omnia Romæ uanalia
 All thinges are to bee had for monye at
 Rome. The poet saith, That Temple
 Preistes, altars, sacrifices, crownes, fier
 frankencense, yea heauen is to be sold
 and God him selfe. But you giue small
 credit vnto this author: Will you heare
 what one of your approued doctors saith
 Roma dat omnibus, omnia dantibus
 omnia, Romæ cum precio. Rome doth
 giue

Baptist Manetan.

Bernard Clama-
 cent. in Satyra.

Decretale.

due to al men, which doo giue all things
to her; all things are there to be had for
mony at Rome. Your owne decretales
say, That Rome is the head of coueteous-
nesse, and therefore all things are there
to be solde. Your Pope dome is in part
maintained; with the tribute of Curtians
and common dues, which is the rewarde of
iniquitie. Thus you forbid lawfull matri-
monie, and mainteine open lecherie. And
whereas you would haue the worlde to be-
leeue that your Church of Rome hath al-
wayes had the due and right administrati-
on of the Sacramentes, witie in faith, or-
derly succession of Bishoppes euen from
Peter, vniuersitie in solempne ceremonies,
debating of matters in controuersie, all ho-
ly functions commended by Christ, as vir-
gins, martirs, and confessors; and that all
Churches are bound to obey the Church
of Rome in all controuersies and doubtles,
trapped by the difficulty of the scriptures, it
shall appeare to all men, that these are but
vaine ostentations; and shewes without
truth. But you wil aske me, who shal iudge
this matter? for sometimes you say vpon
Counteiles, sometimes vppon Fathers
and sometimes vpon customes. Truly I would
but wishe you, and every indifferent rea-
der,

An Answer to certaine

Mat. 26. 26.
Mark. 14. 24.
Luk. 22. 19.
1. Cor. 11. 23.

Aug. contra Ada-
mantum. Ca. 12.

Tertul. contra
Marcion. lib. 4.

der, to examine whether your masse doe
gree worde by worde with the last supper
of our sauiour Christe. You haue culled
forth these wordes, Hoc est corpus me-
um: This is my bodie. And therewith
haue framed your masse. The wordes be
comfortable, if you would take the in a spi-
rituall sense and meaning to signifie vnto
vs the bodie of Christe, as the goodlie fa-
ther Augustine doth expounde those same
wordes: Non dubitauit dominus dice-
re, hoc est corpus meum, cum daret sig-
num corporis sui. Our Lord (saith he)
doubted not to say, This is my bodie
when as he gaue a signe of his bodie.
Likewise Tertullian saith. Hoc est cor-
pus meum, hoc est, figura corporis mei.
This is my bodie, that is to say, This is a
figure of my body. But what shal I speake
of al the abuses of your masse, as the conse-
cration, the eleuation, the adoration, the
private receiuing the vnknowne congrue,
the ministracion in one kinde, keeping the
cuppe from the Lay people, making it a
propitiatorie sacrifice, for the quicke and
dead, which all are mooste contrarie vnto
Christe his institution, in his last supper.
Furthermore, you haue corrupted Bap-

gisme

me; and haue deuised five other Sacra-
 ments: moze then Christe hath ordained,
 and appointed in his worde.

Toubring your succession of bishopes,
 and vnitie in religion, they are two things
 which sound verie well together, If so bee
 you can proue your succession out of the
 worde of God, and your vnitie to agree
 with Christs veritie, and Gospell. But is
 not this rather cruelly verified of your suc-
 cession, which was uttered by Pope A-
 drian: Succedimus non Petro in pascēdo,
 sed Romulo in parricidio. We succeade
 (saith hee) not Peter in feeding, but Ro-
 mulus in murdering. Succession of place
 availeth not one strawe, if you cannot in
 the maner proue the succession of Christ
 his true doctrine. The idolatrous priestes
 in all ages, might verie wel haue boasted of
 succession of place: And so might the Pha-
 risees, which bragged somuch of their tem-
 ple, and of their succession, euen from Mo-
 ses, and yet they were foully fallen awaie
 from the sincere & pure Law of God & wor-
 shipped god in vain, teaching the precepts,
 and doctrine of men. You claime your suc-
 cession from Peter the blessed Apostle of
 Christ, for that (as you saie) he was Bish-
 oppe

Adrian. 4.

An Answer to certaine

ope of Rome: If nowe you can proue that
your religion is the same, that Peter taught,
written by the spirit of truth, for the com-
fort of the true Church of God, conceived
in the newe testament of Christ: Then not
onely I, but all which defende the same
truth with me, will willingly to the handes
with you. But and if you can not proue
your doctrine by gods worde, you must the
pardon vs, in that we wil not take your part
against Christ. I woulde to God that you
woulde unfainedlie sett forth to the vse of
gods people, that religion, which the A-
postle Paule, I will not say Peter (for that
there is no warrant in the scriptures for his
beinge at anye time in Rome) planted
amongst the Romanes. Which faith, & true
religion, the Apostle commendeth in this
Then surely we woulde not onely goe, but
runne with you to the building of gods tem-
ple, and woulde lay to our handes, and our
harts. To this effect spaketh S. Ciprian
that alwaies wee builde our faith, suc-
cession, and whole religion, vpon a sure &
stedfast foundation. If (saith he) The pipes
of the cundit, which beforeran with a
boundaunce, happen to faile, doe wee
not serche to the heade &c? The priests

Rom. 1. 8.

Cyprian.

of God, keeping gods commaundements,
must doe the same, that if the truthe haue
fainted or failed in any point, we turne to
the very originall of our Lord, and to the
traditions of the Gospell, and of the Apo-
stles, that from thence the reason of our ac-
tions, or doings may arise, from whence
the order it selfe, and originall first began.
Thus wee may say of your vnitie in faith,
your vniformitie in ceremonies, & your ho-
ly functions: If you can proue, & confirme
these thinges by manifest places, of the
holy scriptures, for my parte, I will recant,
and be of your religion. But though you,
or an Angel would perswade me to the co-
trarie without the testimonie of Gods
worde: God assisting me with his spirit, I
will not beleue you. I marueile why you
will seeme, to mainteine these matters, se-
eing it is most repugnant to the truth. The
heade Capitaines of your religion, and
Doctours of your Church do not agree in
the vnitie of your religion, but do dis-
sent in the principle pointes thereof. Some
saye, That Christes naturall body, euen
the same, which was borne of the yir-
gin Marie, is receiued in the Sacrament,
some denye (saying) that so soone as the

H

forme

An Answere to certaine

forme of the bread, is grated with the
teethe, straight way the body of Christ
is caught vp into Heauen. One sayth,
That a mouse may eate the body of
Christ: an other sayth, That a mouse can
not eate it, and to dissolue these questions,
the cheefe pillar of your church, euen Pe-
trus Lombardus saith: What the mouse
doth take or what she eateth, God know-
eth: I can not tell. And noting further the
disagreement of your church men, he saith:
Some men iudge thus, some say thus,
some haue written thus, some graunt
thus, some others haue taught thus, that
the verie substance of the bread & wine
remaine still. And if a question, saith he:
were moued what maner of conuersion,
or chaunge this is, whether in forme, or
in substance, or in some other manner,
I am not able to discusse. An other
saith: How the body of Christ is there,
whether it bee by chaunging of some-
thing into it, or Christes body beginne
to bee there together with the bread,
both the substance, and the accidents
of the bread remaining still without
chaunging, it is not founde expresse
in the canon of the Bible. Innocen-

De conse. dist. 2.
Tribus gradibus
in glossa.

Petrus Lombardus.
Sent. 4. dist. 13.

Gabriel niel in
can. lect. 40.

thus the thirde Pope of that name, sayth: Innocent. 3.
 that there were some which sayde, that
 as after consecration there remayned
 the very accidentes, or formes of
 breade: so likewise the verie substance
 of the same breade remaineth still.
 Marke howe the pleasaunt, and sweete
 harmonie, and concordance of your
 church of Rome, doeth agree and hange
 together, as concerning these weightie cau-
 ses. I thinke you iudge this transubstan-
 tation, a matter of faith: You may see
 then, howe you agree, or rather disagree,
 in the vnttie of faith. Concerning your
 uniformitie in your so manie superstitious
 vntiles and tedious Ceremonies and
 traditions of your owne inventions, it
 may easily be viewed and seene by the ma-
 nyfold sectes of your religious stoare and
 table of your heremites, your Ankers,
 and Ancestles, your recluses, your holy
 Donkes of Benettes order, of Cluniacen-
 order, of Lazarits order, of Saint
 Hieronimus order, of Saint Gregories
 order, the order of the shadowed halley, of
 Saphattes order, of the Humiliats or-
 der, of the Celestines order, of Gilber-
 ties order, of Iustinians order of

An Answere to certaine

the Charter house, Monks of the Templaries order, of the Iacobites order, the Monks of Mount Oliuete, Maries bretheren, the order of the Flagellatours, the Starred Monkes, some white, some black, some grate, some maled, so called for that they did weare male cotes next their skin, the order of Iesuites, and a greate company of orders besides these: Of Fraters, some were called crosse bearers, some Carmelites, or white Fraters, some Minorites, or grey Fraters, some obseruant Fraters, some Mendicant, or begging Fraters, some Dominicke, some Franciscans, so called of Saint Frances, whose coule, as Thomas Aquine saith, had power to remoue sinne. I omitte your Channons, your Virgins, Nunnes of all sortes, but such as had no oyle in their Lampes, your Nominals, your reals. I might make a long discourse here, in describinge the varietie of this religions crue and companie, not only in ceremoniall matters, but also in matters of faith and doctrine: But I trust all the world doth knowe, howe they haue bene bewitched with such kind of sorceries, and therefore I should but wast labour, and lose time. You aske further: Whether

The Aquin.

wee bee bounde to obey your Church of Rome, and none other in all controuersies and doubtles raised by the difficultie of the Scriptures, or by the vaine consention of heresies. Whereby you seeme to chalenge two thinges, not onely a prerogatiue, or preheminence aboue all other churches, but also the interpretation of the Scriptures solely and wholly to appertaine vnto you. But I pray you tell me, from whence you had this priuiledge? I am sure you will say, that you receiued it of Peter the Apostle of Christ, because that hereupon you doe ground all your church and religion: For that (as you say,) Peter being the cheefe, and head of the Apostles, hauing the keyes of the Kingdome of heauen committed vnto him, & being Bishop of Rome, he commeth by descent and orderly succession vnto all the Bishops of Rome. But this your supposition I bitterly denie: that either Peter was the cheife of the Apostles, or that the keyes were solely and only giuen vnto him by Christ: or that Peter euer was at Rome. That Peter was not the heade of the Apostles, it is playne by the testimonie of S. Paule, who saith, That he which was mightie by Peter in

Math. 16. 18

Gal. 2. 7.

An Answer to certaine

the Apostolike ouer the circumcision,
 - was also mightie by him towards the
 Gentils. And againe he saith, when
 James Cophas and Iohn knewe of the
 grace, that was giuen vnto me, whiche
 are compted to be pillars, they came to
 me, & to Barnabas the right hands of fe
 lowship, that we should preach vnto the
 Gentils, & they to the circumcision. And
 your ordinarie glose vpon this word saith,
 That Paule did not learne of others, as
 of his superiours, but did conferre with
 them, as with his friendes, and equals.
 When the 2. sonnes of Zebede, desired to
 be exalted, and that the other tenne disap
 ned these foie at them, our Saviour Christ
 called them all before him saying, Ye
 knowe that the Lordes of the Gentils
 haue dominion ouer them, & that they
 be great, & exercise autoritie ouer the,
 but it shall not bee so among you; but
 whosoever will be great among you, let
 him bee your seruant; and whosoever
 will be chiefe among you, let him bee
 your minister. When the Apostles dis
 puted by the way for superiortie, our Sa
 uiour Christe saide: If any man desire

Glossa. ordinaria
 in Gal. ca. 3.

Math. 20. 25.

Mat. 9. 35.

to

to be firste, or chiefe, the same shalbe
last of all, and seruaunt vnto all. And of-
tentimes the Apostle Paule calleth all the
Apostles, Fellowe laborers, Workers to-
gether, and Companions. That godly
father Cyprian sayth: Peter was euen the
same, that the other Apostles were, in-
dued with like fellowshipp, both in ho-
nour, and also in dignitie. And Christo-
some writtinge vppon the Epistle to the
Galathians, saith: Paule had no neede
of Peter, neither did he lacke his con-
sent, but was his fellowe companion in
honour. Nowe for the keyes: you say,
that Christ gaue them onely vnto Peter.
When he said: Vnto thee will I giue the
keyes of the kingdome of heauen. First
you must vnderstande, that the keyes, of
which our sauour Christ beare maketh
mention, are the worde, and scriptures of
God: And so Saint Chrysostome doeth
expounde these words saying.

Clavis est scientia scripturarum, per
quam aperitur ianua veritatis, The keye
is the knowledge of the holy scriptures,
by the which the gate of the trueth is
opened. And these keyes were not proper

2. Cor. 6. 1.

Cyprian. de si-
plicitate preba-
torum.

Chrysost. in Gal-
cap. 2.

Matth. 16. 29.

Chrysost. in Mat-
hom. 44.

An Answere to certaine

to Peter, but common to all: For Saine Augustine saith, That when Christ did saie vnto Peter, I will giue vnto thee the keyes of the Kingdome of heauen, he meant his whole church: Another saith, The keye bearerres, are the ministers of Gods word, vnto whome is committed the teaching of the word, and the interpretation of the Scriptures. An other saith: This saying, vnto thee I will giue the keyes of the kingdome of Heauen, is common also vnto other, & the words which followe, as spoken vnto Peter, are common to all. Thus you may see, that Peter neither hath any diuinitie aboue the rest, neither the keyes, which be the scriptures, do belonge moze vnto him, then to the other Apostles, and faithfull ministers of Gods church. Nowe to proue that Peter was neuer at Rome: It appeareth euidently, that our sauiour Christ gaue Peter and the rest a charge, to tarry at Hierusalem after his ascention, who continued there preaching the Gospel, insomuch that he conuerted at one sermon, three thousande soules. Hee is put in prison, and beinge deliuered, was charged not to speak any moze in the name of Iesus. Notwith-
standing

g. in Iohan,
3. 124.

rist.

igen. in Mat.
2. 1.

2. 1. 4.

Act. 2. 41.

Popishe Demaundes. 61

standinge, he with the rest did preach still, Act. 4. 17.
 and being put in prison againe, was deli-
 uered by an Angell, who setteth open the
 prison doores. The Apostle Peter with Act. 5. 19.
 his fellowes, cease not to preach both day-
 ly in the temple, and also in priuate hou-
 ses. Paule is conuerted the first yeare af-
 ter Christes ascension & receiveth the ho-
 ly Ghost: yet he remaineth at Damascus, Act. 9. 17.
 and in the cofureis adloynning, for the space Gal. 1. 18.
 of thre yeares after his conuersion; in
 the fourth yeare he cometh to Hierusalem
 to see Peter, where he abode with him fif-
 teene dayes. Peter then goeth to Iop-
 pa, where he healeth Aeneas, which had Act. 9. 34.
 kept his bedde right yeares, and was
 sicke of the pallsie: he rapseth Tabi- Act. 10. 44.
 tha from death: hee is sent for vnto
 Caesarea, where he conuerteth Corneli-
 us. Peter returneth to Hierusalem, where
 hauing some contention with them of the
 circumcision, he sheweth the cause, why he
 went vnto the Gentills. Peter is put in Act. 11. 2.
 prison againe by Herodes, commaunde-
 ment, and sleeping betwene two souldiers,
 bound with two chaines, the Angel smot
 him on the side, and the chaines fel of, and Act. 12. 3.
 he was brought forth of prison, and entred

An Answere to certaine

Act. 12. 19.

Gal. 1. 18.

Act. 15. 6.

Gal. 2. 9.

Gal. 2. 7. 14.

into the citie, the iron gate opened to them by it owne accorde, and they came to Maries house. Shortly after he goeth againe to Caesaria, where he abideth. It shewed before that in the fourth yeare after Pauls conuersion, he came to Hierusalem to see Peter: Then foureene yeares after that, he cometh to Hierusalem againe, where the Apostles helde a Councell together, where Peter was present: where Iames, Peter, and Iohn gaue vnto Paule and Barnabas the right hands of felloweshippe, that they shoulde preache vnto the Gentills: And Peter, and his fellowes, vnto the Iewes. For Paule had saide before that the Gospell ouer the vncircumcision, which were the Gentilles was committed to him, as the Gospell ouer the Circumcision, which were in the Iewes, was committed vnto Peter. Then Paule goeth vnto Antioche,

Whether Peter after a short time did also come, whome Paule rebuked before all men, because he caused the Gentills to liue after the manner of the Iewes. These thinges should be done about nineene yeares after Paule his conuersion: in which time it is manifest, that Peter had

not

not bene at Rome. Whereby they bee
decreaued, whiche affirme, that Peter was
Bishop of Rome fve and twentie yeares,
for that now he should haue bene in the
middest of his Bishoprike, and that he
could not after this time, be fve and twen-
tie yeares there, it is most plaine, for that
he lived in all after Christes ascension, but
three and thirtie yeares. *Ad Rom. 16.3.*

But now we proceede to my purpose,
that is, to proue that Peter was neuer at
Rome, by such coniecturall argumentes,
as will hardly by the Scriptures bee dis-
proued. About two and twentie yeares af-
ter, Paule his conuersion, understande Act. 18. 11.
ding that Claudius the Emperour, had
commaunded all the Iewes to depart from
Rome, he bringe righteene monethes to-
gether at Corinthe, afterwarde writeth
this Epistle vnto the Romanes, in
the which Epistle he saluteth Priscilla,
and Aquilla, and the rest of the Con-
gregation, being then in their private *Rom. 16.3.*
houses, and also saluteth many other by
name, and maketh no mention at all of
Peter, therein. Altho, if he had bene there, as
you say that he was, he shoulde no doubt
haue bene

An Answere to certaine

at. 15. 39.

at. 16. 36.

1. Pet. 5. 13.

II. 81. 15

II. 81. 15

haue receiued salutations, as well as the rest of the faithfull. There fell some contention betwixt Paule and Barnabas at Antioche, so that Paule tooke Siluanus otherwise called Syllas, with him, into all cities, where they had preached the word of the Lorde. Peter departed from Antioche (where he had remained seven yeares together) into Assyria, yet further from Rome. He writeth an Epistle vnto the dispersed Iewes, and sendeth the same by Siluanus, sending salutations therin from the Church at Babylon, a famous citie in Assyria, where Peter was then the Apostle of the Circumcision. But it may be, that you will say, that I mistake this place, because some writers doe interpret this Babylon to be Rome: and in deede, it is the onely place, whereupon you do ground Peters being at Rome. But this doeth not sound with reason, neither is it likely, that a man should vse the name of one citie, when he subscribeth his letter, being written at another citie, or to vse any Metamorphosis, in naming the citie, as though he were either ashamed of the place, or else that he would not haue had it knowne, where he had his abode, & so he might better haue also

altogether omitted it, and not to haue named Babylon at all. But if you will needs haue Babylon, to signify Rome in this place, sicke it agreeth neither with sense, reason, nor truth: then I beseech you, let Rome bee that Babylon, of which the Evangelist speaketh, Which is the whore, Apo. 14. 8. that hath made all nations, to drinke of the wine of the wrath of her fornicatio. Forasmuch as the sinnes, & vices which reined in Babylon are founde in Rome in great aboundaunce as persecution of the true Church of God, oppression and destruction of Gods people, confusion, superstition, idolatry, and all kind of impietie, & wickednesse. But to my purpose: Christ commaunded Peter, and the other Apostles (of which they had their name) to goe into all the world, and to preache the Gospel to all nations, and said that they should be his witnesses, both in Hierusalem, and in all Iudæa and in Samaria, and vnto the Act. 1. 8. uttermost part of the earth. By which it appeareth, that if he had bene a resting Bishoppe, and tied vnto the seat of Rome sine and twentie yeares (as you contruly affirme) he had broken his masters commandement, and had answered,

An Answere to certaine

red, neither to his name, nor office. It may be that you will alledge the Histories against me, for the prooffe of Peters Bishoppe: but I may truly answer you, that forsomuch as the Histories doe imitate, and followe one an others opinion, and in that the same were committed to printe verie lately in respect, and in such a time as no books might be printed, but suche as the Pope, and his cleargy would ratify and allowe: howe may it then seme strange, albeit the truth of this matter agreeing with the scriptures were concealed? For if they would haue suffered the truth of this cause to haue bene opened it would haue dashed altogether your Popes succession, and authoritie. But to conclude, you say that Peter was Bishop of Rome, at such time as Paule was first committed there vnto prison, which was two and thirtie yeares after his conversion: but howe vntruly, let every simple man iudge. For Paule complaineth, that at his comminge vnto Rome, when he was first called vnto his answere, No man assisted him but all forsooke him. No doubt if Peter had bene the Bishop of Rome

Rome, he would not haue forsak his fellow
 Paule. Moreover he exhorteth Timothy to
 come vnto him, shewing that Demas
 had forsaken him, and had embraced
 his present worlde, and was departed
 vnto Thessalonica: That Crescens was
 gone vnto Galatia, Titus vnto Dalma-
 tia, he addeth this clause, saying, Only
 Luke is with mee. If Peter had bene
 in Rome, Paule would not haue
 said these wordes, Only Luke is with
 mee: For neither feare of imprisonment,
 neither present death, would haue kept
 backe Peter, from Paules company.
 And if Peter had bene in like authori-
 tie, as you affirme his successours, the
 Pope now to bee in, hauing the neckes
 of all Emperours, Kings, and Prin-
 ces vnder his girdle, he would surely
 haue deuised, either some meanes, where-
 by Paule might haue bene deliuered
 from that filthy prison, or else would
 haue obtained, nay graunted him a par-
 don for his life. So that this can not be
 hidden or cloaked, but that either you
 must deny the Popes authoritie, and
 supremacy in that time, or else plain-
 ly, and freely graunt and confesse, that
 Peter

2. Tim. 4. 11

An Answer to certaine

Peter was not then Bishoppe of Rome, as
 you say, I warrant you (without any da-
 mage, or hurt to your soule) agree with
 both. Thus much touching the preroge-
 tive of your Church. Now you say: That
 the scriptures be difficult and hard, and
 therefore your church of Rome must
 haue the interpretation thereof. I haue
 shewed heretofore, that the Scriptures
 God be not hard, but very playne and e-
 asie, That they are an vndefiled law, which
 conuerteth the soule, and giueth wi-
 dom to the simple, They bee a candle to
 our feete, and a light to our steppes. The
 apostle saith: That nothing can deceive
 those, which do search Gods scriptures
 for that they are the candle, whereby the
 theefe is taken. Another auncient Do-
 ctor saith: That all thinges are cleare, and
 playne in Gods Scriptures, what soeuer
 thinges are necessarie, the same be ma-
 nifest. Clemens Alexandrinus a graue
 & wise man in an oration, that he made to
 the Gentils saith: Harken ye that be
 farre of, giue eare ye that bee neare, the
 woord of God is hidden from none, it
 is a common light, it doth lighten all
 men, there is no darknesse at all in the
 worlde.

Psal. 119.

Psal. 119.

Theophila², de
 Lazaro.

Chrysost. in Thes.
 hom. 3.

Clemens Alexan.

Yet this commeth into question; whether
the interpretation of the scriptures do de-
pend vppon the Church of Rome, or no.
Pigghius one of your owne doctours saith,
That the scriptures (as a man, both truly
and merely saith) are like a nose of waxe
that easely suffereth it selfe to be drawen
backewarde, and forward, and to be fra-
med and fashioned this waye, and that
way, and how soeuer you list. An other
saith of your Church of Rome: Although
they tell thee, that thy ryght hand, is thy
lefte hand, or that thy left hande, is thy
right hand, yet such a sentence must bee
holden for good. Thus you make the
word of God, which is easely and playne,
to the understanding of the simple, and a
certain rule to direct the true Christian,
as a dumbe schoolmaster, and deade letter,
and that you must let the holy spirit of God
to schoole, as though he had set downe the
scriptures, in a defuse and hard sense, and
were not able to expound and interpret his
own meaning. Saine Paule saith, That we
must not heare an Angel, if he bring a-
ny thing contrarie to the Gospell. In Au-
gustine expounding these wordes saith,
Whether it be of Christ, or of his church

Pigghius Hieron.
lib. 3. cap. 3. fol.
103.

Lyra in Deut. cap.
17.

Gal. 1. 8.
Ang. contra Iul.
as Petilian. lib.

An Answere to certaine

or of anie thing else whatsoeuer, pertaining either to our life, or to our faith, I wil not onely say, if I my self, but if an Angel from heauen shal teach vs otherwise, then we haue receiued in the bookes of the Lawe, and the Gospel, holde him accursed. An other godly father saith, As what Gold soeuer is without the Temple is not sanctified: so euery sense and interpretation, which is without the holy scripture, although vnto some it seeme woonderfull, yet it is not holy, because it is not contained in the sense of the Scripture. Call to remembraunce, I praye you, how vntruely and cleane contrarie to the true meaning of the holy Ghost, your Church hath interpreted the Scriptures: As vpon these woordes, Fiet vnum ouile, et vnus Pastor: your Church giueth this exposition to these woordes, There shalbe one folde, and one shepheard: we may not vnderstand it of Christ, but of some other minister that ruleth in his roome. One saide vnto Pope Leo in the Cosicel holden at Lateran: Behold, the Lyon of the tribe of Iuda is come, the roote of Dauid, &c. O most blessed Leo, we haue wayted for thee to be our Saviour.

Origen in Mat.
hanel. 25.

Joh. 10. 16.
False interpretations.
Apo. 5. 5.

Concil. Lateran.
sess. 6.

So it is likewise sayde, The Pope beeing
 the light is come into the worlde, and
 men haue loued the darkenesse more *Joh. 3. 19.*
 then light, euery man that dooth euell
 hateth the light, that is to say, the Pope,
 and commeth not to the light: These
 wordes are to be vnderstoode of our saint
 our Christ, who in deede is the Lyon of the *Conc. Trident.*
 tribe of Iuda, and commeth of the roote of
 David: who is the light, that commeth
 into the world: and see how blasphemous-
 lie your Church doth wrest these wordes,
 and applieth them vnto the Pope. Againe,
 Pope Sextus affirmeth, That hee can ne-
 uer be forgiuen, whosoener he be, which *Concil. Lib.*
 accuseth the Pope. And thus he reasoneth *Tom. I. in purga-*
tione Sixti
 : He that sinneth against the holy
 Ghost, that is to say, Against the Pope,
 shall neuer be forgiuen, neither in this
 world, nor in the world to come: These *¶*
 wordes of the Scripture are thus to bee
 taken: That they shall neuer haue for-
 giuenes at Gods hands, which sinne a-
 gainst the holy Ghost: And the Pope wil
 haue them to be meant of him: I coulde
 rehearse infinite places to this same effecte
 and purpose: But let the indifferent reader
 iudge, by these fewe places, howe vntrely

An Answere to certaine

the church of Rome dooth interpret the ho-
ly scriptures. But let them beware be-
times of the heauy iudgements of god. Wo be
vnto the that cal good euil, & euil good:
darkenes, light, & light, darknes, lower,
sweete, and sweete lower. What is this,
but to diminish the authoritie of the hea-
uenly worde of God? God dooth sharpe-
ly threaten, That if anie man shal adde vn-
to these thinges, GOD shall adde vnto
him those plagues, that are writtē in this
booke: & if anie man shal diminish of the
wordes of the booke of this prophesie,
God shall take away his parte out of the
booke of life, & out of the holy citie, and
from those things which are written in
this booke. God graunt you true repentāce,
that you may embrace Christ & his worde;
and escape these threatnings of God.

Papist. 17

Moreouer let anie man prooue vnto me,
that the true & only church of god may
at anie time be voyd of a spirit or falsly inter-
pret any sentēce of holy scripture, or induce
any errors among the people, or approoue
any unprofitable or hurtful vsage amongst
Christians, or that she suffreth any dānable
abuse in her religion without open reprehē-
sion thereof, prooue any of these proofes: And

I recant,

Answere

Answere. 17

I haue proued before at large, that the true Church of God is neuer without the comfort of gods spirit: which spirit doeth not visibly, and openly in anie forme or substance reueale and shewe him selfe, but inwardly ingrasse in the hartes of the elect, whether they be manie or fewe, the doctrine of the Gospell: doth increase true knoweledge in them: doth worke true sanctificatiō & holinesse: and doth guide, & leade them in al good actions. I haue proued also that gods true church doth not corrupt, and falsly interpret the holy scriptures, as your Church of Rome doth, in wrestling and wping the sence of the scriptures, in comparing it to A nose of waxe, & a shipmans hose, or in calling it A dead and dumbe letter. But the true sheepe doth gladly here the voice of the shepheard: do acknowledge all thinges to be contained in the scripture necessary for mans saluation: doe confesse no hardnesse, or difficulty to be in the worde of God: But that the holie Ghost doth sufficiently expounde him selfe, and one place expresse another: The true Church doth not teach the people anie errors, anie butwitten verities, any inuen-
A.3.
tions

tions of her owne braine, or anie thing touching doctrine, or life, which shee findeth not written in the canonicall scriptures: doth not approue anie vnprofitable blages, anie fond customes, or suffer anie damnable abuses in religion without open reprehension: dooth finde faulte, and dooth openlie inueigh against all thinges, which be mixt with Gods true worshippe and seruice by the deuile of anie man whatsoever, and will allowe nothing to be vsed amongst gods people, but onely that which is warranted by the worde of God. In this your treatise, albeit you speake generallie, yet you haue a special meaning: But truly euen in that thing, wherewith you charge vs, you bee most giltye your selfe. For if those be worthily called *Abuses in religion*, which be matters of faith, and vsed in the Church, contrarie to the expresse worde of God (so that Christ may be impeere) lett al indifferent persons iudge, whether your Church of Rome, or we which professe the Gospell, doe more abuse true religion, and induce errors amongst the people. We say that wee must pray only vnto God, in the name of Christ, and vnto none other: your Church of Rome saith, That wee must

must pray vnto the saints departed, and vse them as meanes for vs vnto God. Neuerthelesse God saith, Call vpon mee **Pla. 120. 1.** in the day of trouble, & I wil heare thee. David The Prophet saith, When I was in trouble I called vpon the Lord, and he heard me. And againe, he saith, I will confesse my sinnes vnto the Lorde, and so hee forgaue me the wickednesse of my sinne. **Pla. 50. 15.** Christ saith, Whatsoeuer you aske my Father in my name, hee will giue it you. Shewe me now by what authoritie of scripture, you can disprooue this, and prooue your inuocation of Saintes: we say, That it is god onely which forgiveth sinnes & that for Christes sake, whose blood doth purge vs frō al sinne. You say that the Pope can forgiue sinne, and giue pardon for many hundred, yea thousand yeares, and that he can doo whatsoeuer God him selfe can doo. For in name, you giue him no lesse prerogative, Dominus Deus noster, Papa. Our Lord God, the Pope. We say that wee are iustified freely by Gods speciall grace, and mercie offered in Christ, and that faith is the instrument to apprehend this our iustification

Joh 16. 23.

Luk. 5. 21.

1. Joh. 1. 7.

An Answere to certaine

and so saith the Apostle: Ye are saved by grace, and that through faith, not of our selues, it is the gift of god, not of workes: least any man should reioyce: And againe Abraham beleueed God, and it was counted to him for righteousness. You say, that we are iustified by our owne works yea and that we haue workes more then wee neede, which you call woorkes of supererogation, or superfluous woorkes.

We say that we must confesse our sinnes onely vnto God, and so saith Dauid, I will confesse, euen against mine owne selfe, mine vnrighteousnesse vnto the Lorde. You say, That wee muste confesse our sinnes to the prieste, and receiue absolution at his handes: And this you call Auricular confession: We say that the people of God, be they neuer so simple or vblearned, ought to haue the vse of the scriptures of G D D in their knowne tongue, and both heare them, and reade them: So Christ biddeth al men, To search the scriptures. Dauid sayeth. That they are a light to our feete. Saint Paule saith, That whatsoeuer thinges are written they be written for our learning, and eugery scripture sent from God is profitable to teach to

Eph. 2.8.

Rom. 4.3.

Gal. 3.2.5.

John. 5.39.

Gal. 1.19.105

Rom. 15.4.

to instructe, to reprove, and to exhort,
 that the man of God may be perfect pre-
 pared to euery good woorke. He saith **2.Tim.3.16.**
 further, Let the woord of God dwell in **17.**
 you abundantly. Wherebpon Saint
 Hierome noteth, That euen the Leye peo- **Col.3.16.**
 shoulde reade the Scriptures, and teache **Hierom.ad**
 and admonish one an other: Your church **Col.3.16.**
 saith, *That the vnlarned people ought not*
to haue the Scriptures in their vulgar tong,
& that they are hard and full of difficul-
ties. We say that no Images are to bee
 brought into the Temple of God, or to bee
 woorshipped: God hath forbidden it by
 expresse commaundementes, both the ma- **Exod.20.4.**
 king and the woorshipping. God curseth
 both the maker thereof, the tooles that **ma.**
 maketh it, and him also that worshipping
 it. Christ saith, Thou shalt woorship the
 Lord thy God, and him onely shalt thou **Sapi.14.8.**
 serue. The Apostle saith, that Idolaters,
 shall haue no inheritance with Christ and
 rich God. The Angell of God refuseth **Mat.4.10.**
 to be woorshipped, and saith mozeouer, **Galat.5.21.**
Apoc.19.10.
 Woorship God.

You say, that images are to bee made,
 that they oughte to bee placed in the tem-
 ples, that they are to bee woorshipped

An Answere to certaine

and that they are the Late mens bookes,
yea, and that not onely images of Saints
departed, but also of Christe and of GOD
himselſe: whiche image of God, you ſet
forth in the ſimilitude of an old aged man,
hauing a lōg gray beard and a hoare head,
albeit God hath geuen a ſtraight charge
to the contrarie. And Christe ſaith, that
no man hath ſeene God at anie time,
but the onely begotten ſonne of God.
Saint Auguſtine ſaith, That it is abho-
minable to ſet anie ſuche picture in the
Churches of Chriſtians. If a man had
come into anie of your Churches in times
paſt, and had bleſſed your images, as Epipha-
nius a godlie writer did bleſſe the like long
ſithens, you woulde haue curſed him with
bell, booke, and candell, and woulde haue
burned him to aſhes in the ende. I will re-
peate the wordes contained in an Epistle,
whiche Epiphanius did write vnto the By-
shoppe of Hieruſalem, whiche be theſe: I
founde ſaith he a vaile hanging at the
entrie of the Church ſtained and pain-
ted, and hauing the Image as it were of
Chriſte, or of ſome Saint, (for whoſe
picture it was in deede I do not remem-
ber) Therefore when I ſawe the image
of

Ioh. 1.8.

Aug. de fide et
ſymbolo, cap. 7.

Epiph. ad Iohannem
Hieruſol.
Apud Hiero.
Tom. 2.

of a man to hang in the Church of
 Christe, contrarie to the commaunde-
 ment of the Scriptures, I toare it in son-
 der, and gaue counsell to the wardens
 of the Church, that they should winde
 and burie some poore bodie in it. &c.
 I beseech you, charge the Priestes of that
 place, that they commaunde that suche
 wailes as be contrarie to our religion, be
 no more hanged vp in the Church of
 Christe: it behoueth your reuerence to
 haue care hereof, that this superstition
 meete for the Church of Christ, and
 meete for the people, which be com-
 mitted vnto you, be remoued. I might
 stande long in displaying and manifesting
 the errours & superstitious trifles of your
 Church of Rome, not onelie in secrete
 practises and deuises, mooste expressely a-
 gainst God and his truth: but also even in
 matters of faith and in the principles of
 true religion, how farre you disagree from
 Christe, and his Gospell, and from all
 godlie writers of auncient time. But these
 may serue for a taste, sauing that I will
 speake one worde of your Popes greate
 challenge. We say that all men of what
 calling

An Answer to certaine

Math. 17. 27.

Math. 22. 21.

Rom. 13. 1.

Chrysostom, in

Rom. 13.

Theophylact in

Rom. 13.

Dist. 22. Medio-
lanensis.

calling soeuer they bee, oughte to yeelde
their obedience vnto suche as are in auctho-
ritie. Christ our Sauour payed tribute,
he sayed, Giue vnto Caesar, that whiche
is due vnto Caesar. Saint Paule sayeth,
Let euery soule be subiect vnto the high-
er powers, for there is no power, but of
G O D: whosoever therefore resisteth
the power, resisteth th'ordinaunce of god.
Saint Chrysostome vpon these wordes say-
eth, Although thou be an Apostle, al-
though thou be an Euangelist, although
thou be a Prophete, or whosoever thou
arte, for this subiection doth not ouer-
throwe godlineffe: and he doeth not
say simplie, let him obey, but let him be
subiect. And Theophylacte writing vpon
the same place, sayeth, That the Apostle
teacheth al men, whether he be a priest,
or Monke, or Apostle, that he be subiect
vnto Princes. Your Church doeth chal-
lenge this auctoritie from Peter, to be a-
bout Kinges and Emperoures, which al-
so you say Peter receiued from Christ.
For these be the verie wordes of Pope Ni-
cholas: Christ (sayeth he) hath giuen to
blessed Peter the righte, as well of the
worldly

worldly, as also of the heavenly Em-
 pire. Whereupon you ground these ar-
 guments: The Sonne is higher and greater
 then the Moone, Therefore the
 pope is higher, and greater then the
 Emperour: The soule is above the bo-
 dy; therefore the pope is above the
 Emperour. Thus you take vpon you, not
 to haue the superiouritie ouer Em-
 perours, but also to put them forth of their
 states, and to remoue the Empire at your
 pleasure. And thus did Pope Adrian write
 vnto Frederike the Emperour, My seate
 (saith he,) is in the citie of Rome: The
 Emperours seate is at Acon in Arden,
 which is a Forrest in Fraunce). Whatso-
 euer the Emperour hath, hee hath it of
 God, as pope Zacharias translated the Em-
 pire from Gracia into Germany: So
 may we againe translate the same from
 the Germanes to the Greekes: Behold,
 it is in our power, to bestowe the Em-
 pire, vpon whom we liste. But note how
 the writings of Saint Peter doe agree
 with this proud popish stile. Submit your
 selues (saith Peter) vnto all manner or-
 dinaunces of man, for the Lords sake,
 Whether it be vnto the king, as vnto the
 chiefe

De maiestate &
 obed.

Auent.

Adrian. 4.

Anno. 1154.

1. Pet. 2. 13.

An Answere to certaine

Tertul. ad Scap.

*Grego. lib. 3.
Epist. 61.*

chiefe : And to conclude he saith. Honour all men, Loue brotherly fellowship feare God, honoure the king. **Marke** also howe Tertullian a goodlie Father greeth with the Apostle against your superiotie : We honour (saith he) the Emperours maiestie, as a man next vnto **G O D**, for so is the Emperour greater then all men, while he is lesse then one lie the true God. Of this minde was **Pope Gregory**, as hee sheweth in an Epistle, which he writeth vnto **Mauritius the Emperour**. Beholde (saith he) **Thou** wilt **Christe** answere you by me, being both his, and your most humble seruant. I haue committed my priests into your handes, as for my parte. I being subiect vnto your Maiesties commaundment, haue caused your order to be sent throughout diuerse parts of the world. So that by the premisses, it plainely appeareth, what dangerous errors, and corrupt doctrine moste repugnant to **Christe**, your **Churche of Rome** hath taught the people of God.

Papist

Papist. 18

ET anie Protestante in the whole worlde prooue vnto me, that their Church could rightly be called Catholike, which was so particular, that no man aliuie could name a place, where such church was; or that it might be called holie, which had neither Baptisme, or anie other sacrament to sanctifie anie of her felowes withall; or that it could be called, which as it grew up in the worlde, was diuided into so manie sundrie sectes: or that it might be called Apostolike, which could neuer make an accompt by orderly succession, from anie apostolike man; or that the secte, base, and disordered congregation was neuer of that maiestie, that it might require the obedience of all nations; or that it was neuer able to gather generall counsels, or exercise discipline vpon offendours: or that these titles proper by scripture and doctours to the true church could neuer be challeged by right to their congregation, I meane these titles following: Corpus Christi, the bodie of Christ: Sponsa Christi, the sponse of Christ: Amica dilecta Christo, the dearely beloned of Christ: Amica Christi, Christes loue: Domus dei, Gods house: Columba speciosa, the beaurifull

An Answere to certaine

beautifull Dowe: Columna veritatis, the
pillar of truth: Civitas Dei, the citie of God
Civitas super montem posita, a Citie set upon
a hill: Hortus conclusus, a close garden
Fons signatus, a fontaine sealed up: Sponsa
agm, The spouse of the Lambe.

Answere.

18

YOU doe urge often this Catholike
 Church, and doe seme as of right to
 challenge it to be your Church of Rome,
 but how briefly, I have partly touched
 before: This worde (Catholike doth sig-
 nifie universall, as in verdee the true church
 of God is universallly spread and scattered
 abroad in all coastes and countreies of the
 worlde, and so doe diverse good writers
 speake of it. Saint Augustine sayeth,
 That the catholike Church is dispe-
 sed throughout the whole earth. And in
 another place (hee sayeth:) That the
 Church is called Catholike, because she
 is universallly perfect and halteth in no-
 thing, and is poured throughout the
 whole worlde. Another saith: That the
 universall Church is Hierusalem, the
 citie of the living God, which compre-
 hendeth the congregation of the electe
 and chosen, written in heaven. Another
 sayeth,

Aug. ad Severinū
 Epist. 170.

Iſchius in Levit.
 lib. 4. cap. 14.

sayeth, That the church is truly called
catholike, which is separated by sincere,
pure, and vnspotted communion or
fellowship, from all vnfaithful persons,
and from their successours and compa-
nions. These thinges of dueitie apper-
taine vnto the Church. First, that it is vni-
uersall, and therefore (as I haue sayde
before) it is not limited, eyther to place,
time, or person: Secondly, that it is of
the elect, whome God in his secreete and
occane knowledge hath sealed vnto life e-
uerlasting: Thirdly, that it hath no fellow-
shippe with the vnfaithfull, and with such
as will not beleene the trueth. Neuer-
thelesse in the visibie church, there be of
all sortes mixte together, both good and
badde: beleeuers, and hypocrites: dar-
rell, and pure wheate. But to answere
your interrogation: You woulde knowe,
Howe the Protestantes church, can be cal-
led the true Catholike and Apostolike
church? And I woulde demaund the like
of you: howe your Church of Rome can
be knowne to be the true church of God.
Truly there is an infallible rule set down
readie, howe the true Church of God,

Gelasius ad Anan.
Augustum,

An Answer to certaine

may be knowne, and howe this controuer-
sie may easily be decided. For if we will
believe the holie Apostle of God: he telleth
the Ephesians, That they are no more
straungers and Forrenners, but citi-
zens with the sainctes, and of the how-
shoud of God, and are built vppon the
foundation of the Apostles and Pro-
phetes, Iesus Christ him selfe being the
chiefe corner stone, in whome all the
building coupled together, groweth to
an holy temple in the Lorde. So that
you may see, that the true Church of God
is discerned and knownen by the Scrip-
tures. The true sheepe doe heare the
voice of Christ, and will not heare a stran-
ger. And so the godly father Augustine
saith, That in the scriptures wee learne
Christ, in the Scriptures wee learne the
Church: Wherefore doe wee not then
reteine in them, both Christe and his
Church? And writing against the Dona-
tists, being notorious heretikes, he saith,
Betwixt vs and you, this cometh in
question: where the church is: what
shall wee doe nowe in this matter?
Shall wee seeke for the church, in our

Ephes. 2. 19.

Iohn. 10. 27.

Aug. Epi. 166.

**Aug. Tom. 7. con.
Epist. Petilian' ca.
2.**

owne words; or in the words of her
 heate, which is our Lorde Iesus Christ? Aug. Tom. 7. cap.
 Peril. tra Epi.
 cap. 2.

I thinke that wee ought to seeke it ra-
 ther in his words, who is the truth,
 and doth best of all knowe his owne
 body. So Chrysostome saith, That since
 the time that Heresies inuaded the
 church, there can bee no triall of true
 Christianitie, neither any other refuge
 of Christians, which would know the
 true faith, but onely the scriptures of Chrysost. in Mar.
 Hom. 49.

God, and therefore he which will know
 the true Church of God, howe shall he
 know it, but onely by the Scriptures?

Thus it appeareth, that the true Church
 of God doeth defend her selfe onely by the

Scriptures and word of God, which
 your Church of Rome doeth utterly refuse,
 for that you boldly affirme, that the Scrip-
 tures haue not their strength, neither re-
 ceive their authoritie from God. But

from the Church of Rome. Yea, moreo-
 ver you say, That the holy Church of

Rome, hath power by a singular priui-
 ledge graunted vnto her, to open, and Concil. Tom. I. de
 primatu rom.
 Eccle.

to shut vp the gates of the Kingdome of
 heauen, from whom shee listeth, and

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that this power of binding and loosing,
is no lesse in your church of Rome, then
it is in Christ . But you will say , that I
doe sleaunders you in saying, That you as-
firme the Scriptures of God , to haue
their strength and authoritie from the
church of Rome . Truly one of your
owne writers hath these wordes, Who
soeuer leaneth not (sayth he) to the
doctrine of the Romaine church, and to
the authoritie of the Bishop of Rome, as
vnto the vnfallible rule of God, of which
Doctrine the holy Scripture taketh her
force, and authoritie, he is an heretike.
He saith further, That the authoritie of
the Romaine church, and of the Bishop
of Rome, is greater then the authoritie
of Gods word. An other saith : That this
is the iudgment of all them, that thinke
lightly, that ground the authhoritie and
vnderstanding of the Scriptures, in the
allowance of the Church, and not con-
rariwise , lay the foundation of the
church in the authoritie of the scriptu-
res. There be no commaundments of Christ,
but such only as bee taken so, and bolden
by the Church : Therefore the scriptures
followe

Siluester Prieri.
cont. Luther,

Nicholaus Cusa.
de autho. Eccle.
et concil. supra &
contra Scriptur.

followe the Church, but contrarietwise, the Church followeth not the Scriptures. Another saith, That the Apostles haue written certaine things, not that their said writings should rule our faith or religion, but rather that they should be vnder, and be ruled by our faith: the scriptures are dumbe iudges: the scriptures are like a nose of waxe. I might alledge many authorities out of your owne writers, which go about to extoll your church of Rome aboue God, and his holy word: but these may perswade all men, which be not wilfully blinded, how arrogantly and Luciferlike, you do preferre your Church, both contrarie to the manifest & expresse woorde of God, and also to the opinion, iudgement of the Godly learned fathers, whose authorities I haue cited. But let the indifferent reader iudge, whether our church (which groundeth her selfe wholly & onely vpon the heauenly Scriptures, and submitteth her selfe to the spirit of God, as the true interpreter of the same; hearkeneth onely vnto the voyce of her Pastor Christ, and acknowledgeth him onely to bee her head, according as we are taught by

Albert. Pigghin
in contronerc.
Ecclesia.

An-Answer to certaine

the scriptures) be the true Church of God,
the Catholik & Apostolike church: or your
church of Rome, which maketh her lesse
qual to god, & usurpeth authoritie aboue his
most holy word, will not haue Christ; but
shee worships her beaue, which will be iudge in
all causes, whether Christ will or no,
which mainetaineth, no not in one point, the
Apostolike doctrine, and faith; but dooth
persecute euen vnto death, the true profes-
sors of the same. Whereas you doo aske,
Howe our Church can be one, For that as
you say, it is divided into so many sects. I
haue shewed before that we doo not disa-
gree, now at this day in matters of faith
and true religion, as your Church of Rome
dooth in matters of great weight and im-
portance. It hath bene a vulgar, and
common prouerbe of long time vsed, that
the Diuell will haue his Chappell neare
Gods Church. Among the olde Prophets
was some one Balaam, or other. In the
small number which accompanied our Sa-
uiour Christ, was one Iudas, & many carnal
Capharnaites, which sought rather their bel-
ly, then the aduancement of Gods truth,
which pretended a zeale, and followed
Christ

Christ, yet depended vpon olde customes
and ceremoniall traditions, and helde other
fond opinions. Among the true Apostles, Math. 24. 24.
were false Apostles, which (though not al-
together, yet in some parte) preached either
circumcision, or iustification by woorkes,
repugnant to the doctrine of the true Apo-
stles, as you doo. Our Sauour truly pro-
phesied, That there shoulde arise false
Christes, and false Prophets. Saint Paule 1. Cor. 11. 19.
saith, yet in an other sense, There must be
heresies eue among you, that they which
are approoued among you, might bee
knowne. By which he noteth, that Gods
Church is not onely subiect to striffe and
dissention, as touching orders and manners,
but also to heresies, as touching doctrine.
We doo not stand so stiffe vpon our re-
solutions, but doe confesse, that as we are
men, so we may erre. But wee trye our
iudgements and opinions by the touch-
stone of Gods woord, not respecting the
person, but the doctrine which we allow of,
so farre, as the holy scriptures do approue
the same, in which is no error at all. We
doe not denie, but that there may be among
yet by some carnall & fleshly Gospellers:

An Answere to certaine

some Epicures, and Athistes: some giuen
to mainteine vnprofitable, and straunge o-
pinions, as there are in your Church of
Rome. The like there were in the Apostles
time, some which helde of Paule, some of
Apollo, some of Peter, yea some which see-
med to haue beene of the number of the
faithfull, because they occupied a place in
the Church, of whom the Apostle speaketh,
saying: Babes it is the last time, and as
you haue hearde that Antichrist shall
come, euen now are there many Anti-
christes, whereby we knowe that it is the
last time: they went out from vs, but
they were not of vs, for if they had bene
of vs, they would haue continued with
vs. It is manifest, that in the primitive
church therewere false brethren, which were
cloaked with the name of Christianitie. Ari-
us that damnable heretik & the fauourers
of his sect, which deny Christ to be God,
boasted themselves, That they only were Ca-
tholikes, and called others, which maintei-
ned the truth against them, sometimes Am-
brosians, and sometimes Athanasians:
as you doe call vs, nowe Lutherans, nowe
Caluinists, nowe Zwinglians. Ebion that
Heretike, who affirmed Christ to be onely
man,

1. John. 2. 18.

Aug. Tom. 6.
in Ser. contra, Ari-
starch,

man, and saith that the obseruation of the Lawe was very necessarie to saluation, & would needes be called a Christian.

All other heretikes, which were many in the flourishing time of the church (as appeareth by the stories) bragged, that they held the true faith: & that they were the true Church. Shal we therefore conclude, & say, that the Prophets, the Apostles, the godly Christians and fathers of the primitive Church were not of the true Church of God, for that in their times there were manie sectes, which covered them selues with the cloake & collour of true religion? Saint Paule forseeing, through Gods spirit, what woulde come, gaue this watch-woorde to the Colosians, To beware least that anie shoulde goe about to spoyle them through philosophic, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ. He also forwarneth the Thessalonians, that Antichrist the sonne of perdition shall sitt as God, in the temple of God, shewing him selfe to be God. It is wonderfull to see howe you are blinded, seeing you stumble at a strawe, and doe leape ouer a bloke: You

Colos. 2. 8.

2. Thes. 2. 4.

R. 5.

strue

An Answer to certaine

Contratagunt, and doe swallow a Camel,
You see a moath in another mans eye, and
perceiue not the beame, which is in your
owne eye: You are most gilty your selues
in that, which you would haue to be a noto-
rious crime in others. For you agree not
in the principall poyntes of Religion, as I
haue noted before: but in that you demand,
whether our Church was not of that
manifeste, that it might require the obe-
dience of all nations, or gather generall
councelles, and haue the titles which you
set forth by name, can bee applied to our
Church? I saie that our Church hath, and
doth enjoy such priuileges and pre-
eminence, as is limited vnto hir by the
worde of God: Neuerthelesse we doe not
challenge anye such authoritie, to the obe-
dience of all nations vnto our Church, but
doe pray in the name of Christ, vnto the
Lorde of Heauen and earth, to poure forth
the aboundance of his spirit, vpon all
Iewes, Turkes, Infidels, and Papists, that
they may embrace the glad tidings of the
Gospell, and become obedient children vnto
the maiestie of almighty God. Where
wee haue preiudicial charge in our severall
congregations

congregations, wee exhorte with Iohn Baptist, all men to repentance: Wee say with the Apostle, That wee are messengers from Christ, to moue the people to be reconciled vnto God, that we are fellow laborers, to beseech them not to receiue the grace of God in vaine, shewing that now is the accepted time, and the daye of saluation, in the which the God of all mercies doth offer them pardon of their sinnes, for Christes sake, though they be neuer so manie in number, if they wil repent & beleue the gospel. Wee haue no warrant in Gods word, which ought to be the square gage to direct all Christians) to claime, or chalenge any such authoritie ouer other nations. Christ our saviour doth denie that superiortie vnto the Apostles, saying, It shall not be so amonge you. In deede your Church of Rome doth blurp this, that shee is aboue all other Churches, that all nations doe owe their obedience vnto hir, and that all Kinges and Emperours doe owe their subiectiō vnto hir, as in Peters righte you haue sought, and doe seeke the same superiortie, as appeareth by the sayings of

Math. 3. 2.
2. Cor. 5. 20.
2. Cor. 6. 1.
Math. 20. 26.

Fredericke

An Answere to certaine

Frederike the Emperour, unto Pope Alexander the thirde, most tyrannically treading vpon him, and setting his foote in his neck: Non tibi, sed Petro: This submission (saith the Emperour) belongeth not to thee, but to Peter. To whom the Pope answered, Et mihi, & Petro: It is both due vnto me, & to Peter. The like proud behauiour shewed Pope Hildebrād vnto Henrie the fourth Emperoure, who caused him, his wife, and his sonne to attende and wayte three dayes, & three nights barefoote, and barelegged before his palace at Cannium, as he would haue cause to speake with him. But to let these things passe, of which like examples the histories be plentifull, which doe argue the ambition and tyrannie of your church: As you haue made oftentimes this offer, *That if such & suche things could be proued, you would recant.* So say I againe vnto you, if you be willing to play the Apocritours part in the bealfe of your church of Rome, and proue these high dignities, which she doeth challenge, by the word of God; not onely I, but manye thousandes will lay hands with your church. But you shall ne-

uer

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er bee able to proue by the scriptures, that
 God either in the olde or newe Testament
 hath promised to establishe anie suche one
 churche in earth, which shoulde appeare in
 outward pompe and externall shewe, to
 be the viewe of the whole worlde, continually
 to endure by orderly succession of anie Apo-
 stolike man in one place, or to be of suche
 authoritie & maiestie in earth, that it might
 require the obedience of all nations, sum-
 moning and citing them, hypon paine of ex-
 communication, to appeare at her generall
 sessions, or Councelles called by her: Nay
 rather the churche of God, as I haue decla-
 red before, hath bene for the most part sub-
 iect to persecutions, & of small countenance
 in the eyes of man, and so small, that often-
 times shee coulde not bee seene, as in Elias
 as time it playnely appeareth, as also in
 the time, in which our saviour Christ was
 present here on earth. But of this matter,
 I haue spokē at large in other places. You
 seme to take it as graunted to you, that you
 haue authoritie to call all nations to your
 councells: yet it appeareth by the ecclesi-
 asticall histories, that you haue no such pri-
 ledge or commission, but that of right it
 apper-

An Answer to certaine

appertained to the temporall magistrat-
 Constantine the great being Emperour o-
 ver all the world did call, and summion gene-
 rall counsell: for the establishing of true
 religion, without the consent of the Pope,
 For so a good writer affirmeth: Constan-
 tine (saith he) as if he had bene a common
 Bishoppe appointed by God, called toge-
 ther counsels of gods ministers, and dis-
 dained not him selfe to sitt in the midst
 of the, & to be partaker of their doings.
 Your owne Popes in like manner doe con-
 fesse this: For Pope Leo writing unto
 Theodosius the Emperoure, hath these
 wordes: All our Church (saith he,) and our
 Priestes most humbly beseech your maie-
 stie, with sobbes and teares, that you will
 commaund a generall counsell to be holden
 within Italie. I do not deny but that your
 Bishoppes of Rome traueled earnestly, that
 no counsell shoulde be called without their
 consentes, and to haue this prerogatiue of
 calling counsells: but yet they coulde neuer
 bring it to passe, vntill they had gotten the
 Emperours heade vnder their gyddelles, and
 that appeareth by the saying of Pope Pius, 2.
 otherwise called

Euseb. in vita
 Constant. ora-
 tio. 3.

Leo, ad Theodo.
 Epist. 24.

called Aeneas Syluius who wrote also more
the incontinencie, whiche woulde insure
thereof: By these authorities (saith hee)
they thinke them selues armed, that say
no counsell may be kept, without the
consent of the Pope: Whose iudgement,
if it should stand as they woulde haue it,
would drawe with it the decaye and ruine
of the Church: for what remedie were there
then, if the Pope him selfe were vicious, de-
stroyed soules, ouerthrowe the people
with euell examples, taught doctrine con-
trarie to the faith, and filled his subjects full
of heresies: should we suffer all to goe to
the Diuill? Merely when I reade the olde
stories, and consider the Actes of the Apo-
stles, I finde no such order in those dayes,
that only the Pope should summe counsells.
And afterwarde in the time of Constan-
tine the greate, and of other Emperours,
when counsells should be called, there was
no greate account made of the Popes
consent: Moreouer he saith, that before
the counsell of Nice, eche Bishoppe liued se-
uerally, and little regard was then had to
the Church of Rome. But concerning
these titles, wherewith the word of God
doeth

Aeneas Sylu. de
con cil. Basiliens.
lib. I.

An Answer to certaine

dooch beautifie, & adorne the true Church
of God calling her, *The spouse of Christ, the
dearelie beloved of Christ, the citie of God,*
etc. Let the scriptures & Gospel of Christ
it selfe contained in the olde & newe Testa-
ment be iudge in this matter, whether
these titles doo belong and appertaine to
your Church, or vnto ours. Our Church as-
firmeth Christ Iesus onely to be the heade
of the Church his Spoule: your Church
dooth affirme, the Pope to be her head: our
Church dooth not mainteine any doctrine,
Sacrament, or any tradition, which is not
grounded vpon the doctrine of Christ, and
expressely set forth in the holy Byble: your
Church dependeth vpon the decrees of
man, dooth teache such ecclesiasticall ordi-
nances and constitutions, to be of equall au-
thoritie with the Scriptures of God: set-
teth forth five Sacramentes more then e-
uer Christ ordeined, and corrupteth the o-
ther two Sacramentes onely appointed
by Christ: for these five Sacramentes deu-
ised by your church of Rome, were brought
into England by Otho the Cardinall, in
the raigne of King Henrie the third, in the
yeare of our Lord. 1236. To conclude, our
Church

Eccl. in Eccl.

Otho Cardinal.
Anno. 1236.

Church dooth feede Christes people, and
 flooke with the Scriptures of God onely,
 which are called by Godly writers and
 Fathers, the Pastures for the Children
 of God to feede in: it dooth teache Christ
 onely to be our Saviour, And no name to
 be giue vnto men vnder heauē, in which
 we may be saued, but onely the name of
 the onely begotten sonne of God, Iesus
 Christ: & that his blood doth purge vs
 from all sinne. Your Church of Rome
 dooth tell the people, that they must seeke
 their salvation in Trentalles of Masses,
 in pardons, in their owne woorkes, in the
 bloode of Hales, in the blood of Thomas,
 For these be your owne wordes:

Act. 4. 12.

1. John. 1. 9.

Tu per Thomæ Sanguinem,
 quem pro te impendit:
 Fac nos cœlum scandere,
 quò Thomas ascendit.

Which is as much to say, O as, Christ
 make thou vs, euen for the bloode of
 Thomas, whiche he shed for thy sake, to
 climbe vp into heauē, whether Thomas
 is ascended. Seeing therefore that your
 Church dooth not vpholde and manteine
 the truth of God, but hir owne inuencions
 and

An Answer to certaine

pote. 149
and deuises, howe can your Church be cal-
led The pillar of truth? Howe can your
Church be called the Citie of God, or you
Citizens of God, sith that you will not sub-
mitte your selues vnto the Lawes of God,
set forth by his worde? Howe can your
church be called, The spouse of Christ, se-
ing as a bloodie mother you deuilde the
child, and do persecute and crucifie a freshe
Christe in his members. These titles al-
ledged by you, (are no doubt) to bee vn-
derstanded of the inuisible Church of God,
whiche is the number of Goddes electe
and faithfull chilozen, scattered abroade
thzoughout the whole worlde: neither can
they be applied vnto your church of Rome,
whiche is no parte, or parcell of Goddes
Church, for that (as I haue saide before)
she neither holdeth the true doctrine of the
Gospell, nor heareth the voyce of the onely
begotten sonne of God, the true and onely
pastor and teacher, as hee himselfe sayth,
My sheepe doe heare my voyce, and do
follow me: neither ministreth the Sa-
cramentes truely, according to the insti-
tution of Christ: neither obserueth the voyce
in betitle, powred forth by the spirit of
God into the heartes of the faithfull, & true
members

John. 10. 27.

members of Christ: neither doeth im-
 brace the true Catholike and Apostolike
 faith, as necessarily the true church of God
 doth, with full consent and agreement.
 Wherefore to conclude this my answer, I
 wishe you not to claime and challenge
 these glorious names and titles vnto
 your Church, vnlesse you were able to
 proue the same by the holy word of God:
 for the trueth of Gods Gospell shall pre-
 uayle, will you, nill you, yea in spite of
 Mahomete, and Antichrist your Pope,
 and the more that you shall spurne agaynst
 it, the greater harme shall redownd to your
 selues. Though I am vnknowen vnto you,
 yet this good will I doe beare you, that I
 moste heartily doe pray vnto God for you,
 that your eyes may be opened, to vnder-
 stande what his will is, set forth in his
 woorde, and knowing the same, that you
 may imploy all your studie, to aduaunce
 and extoll the glorie of God: whiche God
 graunte you for his Christes sake:

To whom with the holie spirit,
 be all honour and glo-
 rie, now & for e-
 uer. Amen.

(*)

L s.

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George Byshoppe**

1579.



together, and had strange wives, there were
found :

19 Of the fumes of Jesus the

they four.

C. H. A. P. I. K.

Then Edification from the same

that they gave us heads
of Yon, and honoured the Temple of
our Lord, and filled up the desolate Stone,
that they have given us a new

the great men before the King of Persia, so that they gave no hands.
80 Yea, and heinous the Temple of our Lord, and smited up the defilement, that they have given us a sure hiding in Jery and Jerusalem.

81 And now, O Lord, what shall we say, having these things? for we have transgressed thy Commandments, which thou gavest by the hand of thy servants the Prophets, saying,

82 That the land which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their abominations.

83 Therefore now shall ye not joy your daughters into their fountains, neither shall ye take their daughters unto your fountains.

84 Moreover, you shall never seek to have peace with them, that ye may be quiet, and eat the good things of the land, and that ye may have the inheritance of the land unto your children forevermore.

85 And all that is before you, is done unto us for our wicked works and great sin: for thou O Lord didst visit our sinners lightly:

86 And didst give unto us like a root, but we have turned back again to transgress thy Law, and to mingle our fathers with

they weare.

CHAPTER IX.

Then Elders rising from the court of the Temple, went to the chamber of Joseph the son of Elisabb,

1 And examined there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude.

2 And these was a proclamation in all Jery and Jerusalem, to all them that were of the captivity, that they should be gathered together at Jerusalem:

3 And that whosoever met not there within two or three dayes, according as the Elders that bare rule, appointed, their cattle should be seized to the use of the temple, and himselfe cast out from them that were of the captivity.

4 And in three dayes were all they of the tribe of Judah and Benjamin gathered together at Jerusalem, the twentieth day of the ninth month.

5 And all the multitude sat trembling in the broad court of the Temple, because at the present foul weather.

6 So Elders arose up, and said unto them, Ye have transgressed the Law in marrying strange wives, thereby to incite the house of Israel.

7 And now by confiding give glory unto the Lord God of our fathers,

together, and had strange wives, there were found:

8 Of the sons of Jephthah, the son of Jephthah, and his brethren, Machabeus, and Eleazar, and Jordon, and Jochanan.

9 And they gave their hands to put away their wives, and to offer sacrifices, to make reconciliation for their errors.

10 And of the sons of Eliezer, Ananias, and Zabedus, and Easer, and Summus, and Hierah, and Azarias.

11 And of the sons of Sheftum, Eliezer, Masius, Imanuel, and Nachaneel, and Ocideus, and Talsas.

12 And of the Levites: Jofadad, and Samus, and Colling, who was called Calimus, and Pachens, and Judas, and Jonas.

13 Of the holy Singers: Eleazarus, Ben-churus.

14 Of the porters: Sallamus, and Taddanus.

15 Of them of Israel, of the sons of Yehoi, Hiermas, and Eddias, and Malchias, and Meleas, and Eleazar, and Abibus, and Eranus.

16 Of the sons of Eli, Mathanias, Zacharias, and Hierielus, and Hieremuth, and Aclius.

17 And of the sons of Zanoth, Eliezer, Elieus, Ophionias, Jersamek, and Sabatus, and Sardens.

18 Of the sons of Kepai, Jolamas, and